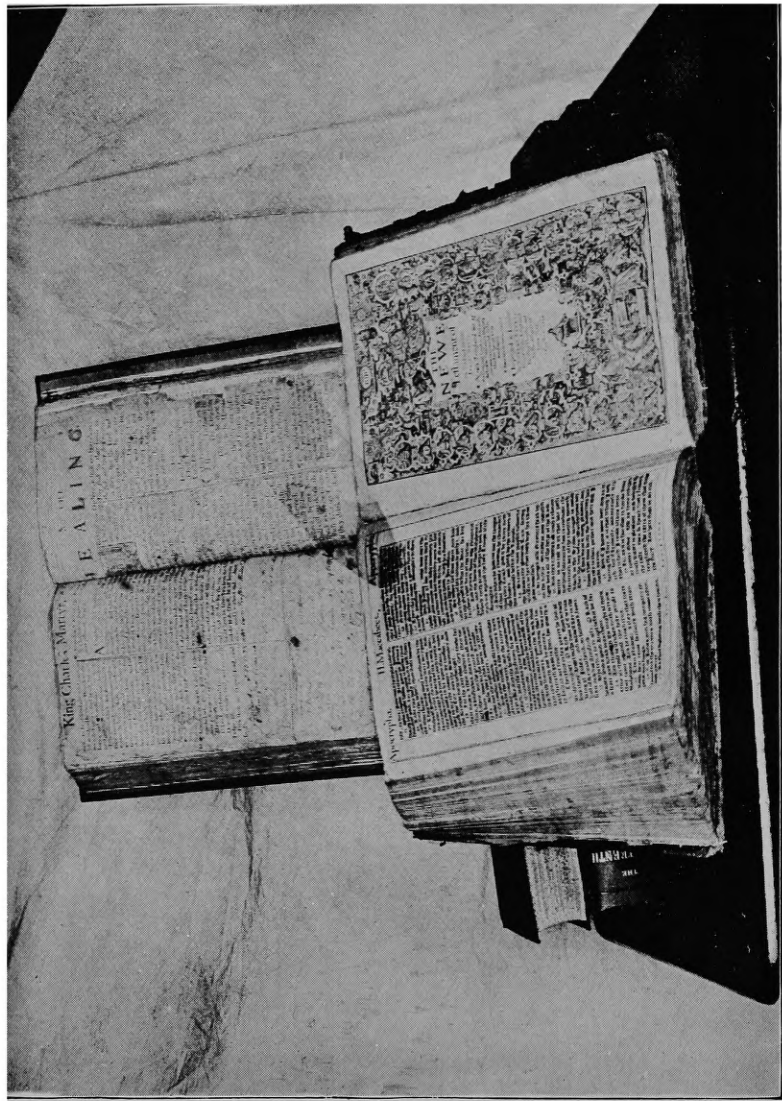


METHODISM IN PORTLAND



BIBLE AND COMMON PRAYER BOOK BELONGING TO ST. ANDREW'S CHURCH, PORTLAND.

(From a Photograph by Mr. W. PANGBOURNE.)

M E T H O D I S M
I N P O R T L A N D

AND

A PAGE OF CHURCH HISTORY

BY

ROBERT PEARCE

London:

CHARLES H. KELLY

CASTLE ST., CITY RD.; AND 26, PATERNOSTER ROW, E.C.

1898

PREFACE



SOME few years ago an attempt was made to establish a monthly magazine in connection with the Wesleyan Church at Portland, which it was hoped would have been of service to the Circuit. Owing to the difficulty of making it a financial success, it was only possible to continue its publication for a few months. During its existence it contained one or two articles on the Introduction of Methodism into Portland, and these served to arouse in the minds of the Methodists of the island an interest in the approaching centenary of the event—the year 1891.

In good time the question of its being suitably celebrated was brought before the Circuit Quarterly

Meeting, and the friends of the Fortune's Well branch of the Circuit announced their intention to celebrate the event by building a new chapel.

It was also arranged to hold special services, and on Sunday, October 25th, the Rev. John M'Kenny and the Rev. Josiah Jutsum preached in the Fortune's Well and Easton Chapels.

On the following Monday evening a public meeting was held in the chapel at Fortune's Well, when Mr. Christopher Gibbs, the oldest local preacher on the Circuit plan, took the chair. Addresses were given by the Circuit ministers and others. Strange to say, however, no reference whatever was made by any speaker to the all-important event which was being celebrated, and the name of Brackenbury was never mentioned.

A little later in the year, the enthusiasm of the friends at Easton found expression in a week of special services held in the Easton Chapel, of which the details are given in the following copy of the handbills which announced them :—

SPECIAL SERVICES IN THE EASTON WESLEYAN
CHAPEL,

to Commemorate the Establishment of Methodism
in Portland 100 Years Ago.

On SUNDAY, December 13th,

THE REV. CHARLES SYMES

Will Preach Morning and Evening, and give an Address in
the Afternoon to the Sunday Schools.

All Friends are cordially invited to attend.

Time of Services—

Morning 10.30, Afternoon 2.30, and Evening 6 o'clock.

Collections in Aid of the Sunday School Funds.

On MONDAY EVENING, the 14th,

A Paper will be Read by the SUPERINTENDENT of the
EASTON SCHOOL on the

HISTORY OF METHODISM IN PORTLAND.

The Chair will be taken by the Rev. C. SYMES.

On TUESDAY EVENING, the 15th,

A Special Service will be held, at which each Teacher and
Scholar in the Easton, Southwell, and Weston Sunday
Schools will be PRESENTED WITH A BIBLE to Com-
memorate the Event.

Mr. JOHN P. SCRIVEN will Preside.

On WEDNESDAY EVENING, the 16th,

The Rev. W. D. WALTERS (from London) will give an
Address. Subject—METHODISM.

Mr. WILLIAM ATTWOOLL will take the Chair.

On THURSDAY EVENING, the 17th,
Mr. RICHARD WEBBER (of London) will give a Lecture on
JOHN WESLEY AND HIS HYMN-BOOK.
The Lecture will be interspersed with the Singing of some
selected Hymns to Old Tunes.
The Rev. S. ATKINSON, M.A., will Preside.

On FRIDAY EVENING, the 18th,
A Special Prayer Meeting will be held, conducted by
Mr. W. T. DENNEY.

The Services each Week Evening will be held in the
EASTON CHAPEL, and commence at 7.15 o'clock.

Collections on Monday and Wednesday Evenings will be
made on behalf of the Sunday School Funds. On Thursday
Evening a Collection will be made on behalf of the
Easton Trust Funds.

EASTON SQUARE,
PORTLAND, *Dec. 8th*, 1891.

The paper read by the Superintendent of the
Easton Sunday School was thought to contain
information which it would be desirable to retain,
and many requests have since been made to the
reader to give it more permanent form. I have
at last consented to do this, and to embody in
a printed volume such additional information as I
believe will be of equal interest to the public.

I make no claim to literary merit, for I am simply welding together what I have been able to collect from the writings of others.

It has been collected from very many sources, and, as far as I am able, I desire to acknowledge my obligation to all who have put at my disposal information which I have been able to use in compiling this book.

Among these friends, I would specially mention Mrs. William Gibbs and family, now residing at Cardiff; the Rev. John Augustine Beazor, the Rector of Portland, who has kindly furnished me with information from the old parish registers. Much has been culled from early *Methodist Magazines*, also from books now out of print; especially I should mention *Memoirs of Raithby Hall*, and a little tract called *Methodism in Dorset*.

I am also indebted to the family of the late Mr. William Lowman, of Southwell, for the perusal of his writings, which have afforded me very much information on general subjects as well as Methodism.

It has been my privilege to examine various old parish books and papers, and from the ancient records of the island I have obtained much interesting information. I have also borrowed from Hutchins's *History of Dorset*. This has enabled me to incorporate with my paper on Methodism what I have called "A Page of Church History."

In taking this step, I trust I shall afford an hour's interesting reading, not only to Methodists, but to many others of my friends.

With this hope, I subscribe myself your servant,

ROBERT PEARCE.

EASTON SQUARE, PORTLAND.

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METHODISM IN PORTLAND



Part I

THE INTRODUCTION OF METHODISM INTO PORTLAND



CHAPTER I

METHODISM—WILLIAM NELSON AND CHARLES WESLEY

I HAVE found it exceedingly difficult to commence writing upon this intensely interesting subject, because in my search for information I have been frequently turning up additional facts, and securing fuller details than I had already obtained. I am more than compensated for any trouble taken, by the pleasure I have had in the search, and the joy in discovering anything new.

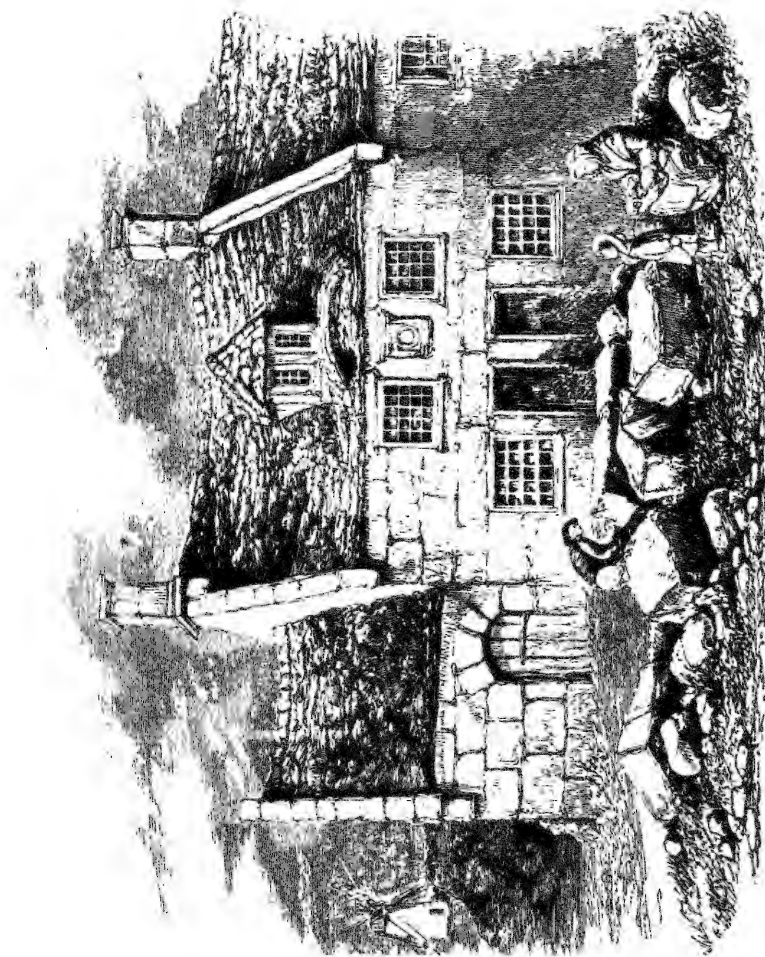
The services referred to in the Preface were held to celebrate the *establishment* of Methodism in Portland, not its *introduction*. It cannot, perhaps,

be made perfectly certain how Methodism was first introduced into the island. The very first mention I have been able to discover of the connection of Portland with Methodism is found in Smith's *History of Methodism*. Here, in the minutes, May 1746, Portland forms part of the Bristol Circuit, which at that time comprised Bristol, Somersetshire, Portland, Wilts, Oxfordshire, and Gloucestershire. At this time the whole of England and Wales was comprised in seven circuits, and Bristol stood second.

In June of the same year the Rev. Charles Wesley visited the island. We may say it was the result of an accident that he came to Portland, for in his Journal we read :—

June 4th and 5th, 1746. — Driving down a steep hill on our way to Sherborne, the horse stumbled and threw me out of the seat. I fell on my back upon the wheel ; my feet were entangled in the chaise, but the beast stood stock still, so I received no harm, but was only stunned and dirtied. By nine o'clock at night we were glad to reach the house of William Nelson in Portland.

Of this visit, one account, written in 1861 in the *Sunday at Home*, says : “ Charles Wesley made



HOUSE AT STRAITS, WHERE CHARLES WESLEY IS SAID TO HAVE PREACHED.

his way to Fortune's Well, and took up his abode with William Nelson, a quarryman."

The same article gives a picture purporting to be William Nelson's house in which Charles Wesley preached. This house, however, we recognise standing in Straits, on the top of the hill, and was not likely to have been Nelson's residence.

I have endeavoured to trace the name of William Nelson in the old parish rate books, and am pleased to say with success.

In an old rate book, dating from 1768, I find his name as a ratepayer each year down to 1770, in which year the name of William Nelson is erased by a stroke of the pen, and the name of Jane Nelson entered for the same amount of rate.

By the kind assistance of the rector (the Rev. Canon Beazor), I find that William Nelson was buried in St. George's Churchyard in 1770, which had only then been opened about four years. The name of Jane Nelson does not occur in the following year, nor, I am glad to say, is her name among the recipients of parish relief.

The position of the name in the rate book is that of the first in the Below Hill district, and not at Straits. It can therefore only be reconciled with the tradition respecting the house in Straits and the article referred to, by supposing that this house was not the residence of William Nelson, but simply the house on the hill, in which Charles Wesley preached.

The name of William Nelson is not found in the old parish rate book, dating from 1697 to 1742. He must have come to Portland about the year 1743, as from 1744 to 1758 he is a conspicuous figure in the religious life of the island.

This William Nelson was supposed to have been the brother of John Nelson, the Yorkshire stonemason, who was so closely intimate with John Wesley. That, like John, he was employed in London as a mason, and found his way to Portland, in some way connected with the stone industry. That, like John too, he was a Methodist, and on coming to Portland exerted what influence he could in the interest of this new sect of religion.

If this was so (and there seems much probability of it), we are led to the conclusion that William Nelson first introduced Methodism into Portland. He was evidently a man well known to Charles Wesley, or Mr. Wesley could not have made so directly for his house when thrown out of the carriage on his way to Sherborne.

When we remember how that Portland at this time was isolated from the mainland, and that the means of communication were difficult, it is surprising that Methodism should have been introduced so early into the island, for the Methodist Society had itself only been established seven years before the visit of Charles Wesley.

Charles Wesley goes on to say in his Journal:—

June 6th.—I preached to a house full of loving, staring people. Some wept, but most looked quite unawakened. At noon and night I preached on a hill in the midst of the island; most of the inhabitants came to hear, but few as yet felt the burden of sin or the want of a Saviour.

June 8th (Sunday).—After evening service, we had all the islanders that were able to come. I asked, “Is it nothing to you, all ye that pass by?” About half a dozen answered, “It is nothing to us,” by turning their backs; but the rest answered with greater signs of emotion than I had observed

before. I found faith at this time that our labour would not be in vain.

June 9th.—At Southwell, the farthest village, I expounded the Song of Simeon. Some very old men attended. I distributed a few books among them, rode round the island, and returned by noon to preach on the hill, and by night at my lodgings.

The wording here seems to confirm the idea already suggested, that William Nelson's house was not on the hill.

The Journal continues:—

Now the power and blessing came. My mouth and their hearts were opened. The rocks were broken in pieces, and melted into tears on every side. I continued exhorting them from seven till ten to save themselves from this untoward generation. We could hardly part. I left the little Society of twenty members confirmed and comforted.

Here we have the evidence of the existence of a Society of Methodists in the island, confirmed and comforted by the visit of Charles Wesley.

It was on the occasion of this visit that Charles Wesley was inspired to write the hymn—

Come, O Thou all-victorious Lord !
Thy power to us make known ;
Strike with the hammer of Thy word,
And break these hearts of stone,

which he heads with the remark: "Written before preaching at Portland."

It is only reasonable to suppose that the reviving influence which must have attended the labours of Charles Wesley on this visit would much stimulate the little company of Methodists.

It is practically certain that William Nelson was the first person to introduce Methodism into Portland. He must have been a comparatively young man when he came to the island—probably thirty-one or thirty-two years of age. It has been my good fortune to be able to trace him as a resident for a period of twenty-six years.

I am inclined to think the Jane Nelson referred to must have been the sister of William. It appears from the parish register that she also died at Portland, having survived William four years. The record of her burial states that she was the daughter of Abraham and Rebecca Nelson.

There is ample evidence to prove that William Nelson took a prominent and active part in the religious life of the island. As a Methodist and the founder of Methodism in Portland, his duties would be important and responsible. Upon him

fell the care of the little Society which he had gathered around him, and which in the year 1746 numbered twenty members.

We find, although he had formed a little Society of Methodists, he had, as was customary with the early Methodists, retained his connection with the Established Church, and took a prominent part in that interesting period of our church history which embraced the last fifteen years of the old church at Wakeham and the building of the new at Reforne.

In the years 1744 and 1745, rates were made "for the repair of the church and furniture," and the method adopted was peculiar, and based upon the "reeve" or "quit rent."

Assessment was made in the following manner, viz. :—

"Every shilling on the reeve staff (which represented four acres of land) was assessed to pay sixpence to the rate, and to be collected as low as on threepence." "The forty shares of the farm to pay sixpence per share."

William Nelson, in each of the above years, paid sixpence to the rate, which represents him as the owner of four acres of land.

In the year 1753, on the 30th of August, a very important vestry meeting was called, of which the following is a copy:—

Whereas the chief inhabitants of the Island of Portland have at this Vestry held in the Church of Portland ye 30th of August 1753—On purpose to inquire into the ruinous decayed state of said Church do nominate and appoint for ourselves as well as the rest of the inhabitants in general John Tucker and Richard Tucker of Weymouth Esqrs., Mr. John Cooth Rector of ye said Island, Mr. Edward Pearce, Mr. Colpass Attwooll and Mr. Thomas Gilbert Architect, to inspect into the plans, estimates, and all designs as the said Thomas Gilbert Architect as aforesaid, together with Mr. Edward Pearce and Mr. Colpass Attwooll and the aforesaid Gentlemen shall think proper for the immediate repair of this our Church or the building of a new one, in the cheapest and convenient manner they possibly can, do and contrive, and that such final measures plans and designs or either for these purposes as they shall approve, of by ye carefulness of Mr. Thomas Gilbert Architect, for the good and benefit of the inhabitants,—Shall be laid before a Vestry such plans when finished in order to consult on Methods for raising money for either purpose that is to say either to repair the old framework of the Church or to erect a new one.

<i>Subscribers —</i>	William Pearce, <i>Constable.</i>
	Wm. Ousley Attwooll, <i>Churchwarden.</i>
	Augustine Elliott
	Charles Whittle
	Andrew Stone.

} *Overseers.*

Wm. Scholar.
Wm. Pearce.
John Ayles.
Edward Attwooll.
Wm. Stone.
Will Gilbert.
Owen Pearce.
William Nelson.
Thomas Read.
Robert Pearce.

William Nelson was sufficiently interested not only to attend this meeting, but to sign his name in the parish book in favour of the resolution. It will perhaps interest some of my friends to know what other names are found in the same connection, and for that reason I have given them above.

The committee then appointed immediately gave themselves to the study of the subject, and on the 8th of November following were ready with their report, and recommended a scheme which at once received the cordial approval of the parishioners, as will be seen by the following extracts from the old parish books :—

At a Vestry held this eight day of November 1753 a report was made and appointed ye 30th August last to consider and determine whether to repair the old or to build a new Church

—which report has been now read and is approved of and ordered to be entered in the parish book and it is resolved and agreed that the method therein proposed for raising money to carry on and finish the building a new Church shall be observed and put in execution and that the first money applied towards carrying on of same be the £250 out of the Parish stock of Tonnage and all such gifts and contributions as may be received between this and Midsummer next as far as it will go—and that in the meantime a petition may be prepared, humbly beseeching his Majesty King George for his bounty towards finishing this work—and whatever those summs may fall short of raising ye money required to carry on and finishing ye building shall be levied by a quarterly payment in ye manner and proportion settled in ye said report of ye Trustees—the first money to be raised on the inhabitants not to begin till Midsummer next and at this Vestry it is further agreed and resolved that all money given or to be collected for the use of this building shall from time to time be lodged in the hands of Mr. Edward Pearce of Southwell and Mr. Colpass Attwooll of Chessel and by them paid to Mr. Thos. Gilbert in such proportion as may be settled in the contract to be made for performing ye same and that—Jno. Tucker Esqr. of Weymouth Mr. Richard Tucker merchant Mr. Ed. Pearce and Mr. Colpass Attwooll and Mr. John Cooth be desired to act as Trustees in behalf of the Inhabitants of the Island To contract with Mr. Thomas Gilbert and to settle ye terms and proportion of paying him for the same which this Vestry for the whole Island do give and promise to confirm and fulfill.

Again William Nelson supports this most im-

portant undertaking by signing his name in its favour.

In the year 1756, and three following years, it was found necessary, in order to carry out the great work to which the islanders had now pledged themselves, to appoint a committee for the purpose of collecting the moneys that had been assessed, and we find for the first year William Nelson was one of the persons selected for this purpose. His name appears as one of the collectors for the Fortune's Well District. The collectors are changed each year; but William Nelson is present, and supports the election of his successors. Thus we see he was most active in support of the movement for building the new church at Reforne.

This church was sufficiently advanced to admit of its being consecrated in the year 1766—after which William Nelson survived only four years, when on the 10th day of March 1770 he passed away to his rest.

He was among the earliest of those buried in the new churchyard, and I have been fortunate to discover his grave, which I am happy to say is marked by a stone. The headstone is somewhat less than



WILLIAM NELSON'S HEADSTONE.
(From a Photograph by Mr. W. PANGROUEN.)

the ordinary size, and may be found on the south side of the church, in the fourth row from the street, and the seventh stone in the row from the church.

It has the following inscription :—

In Memory of
WILLIAM NELSON
who departed this life
the 10th day of March 1770
Aged 58 years.

Then let us wait to see the day,
To hear the joyful word ;
To answer, lo ! we come away,
We die to meet our Lord.

Part II

A PAGE OF CHURCH HISTORY

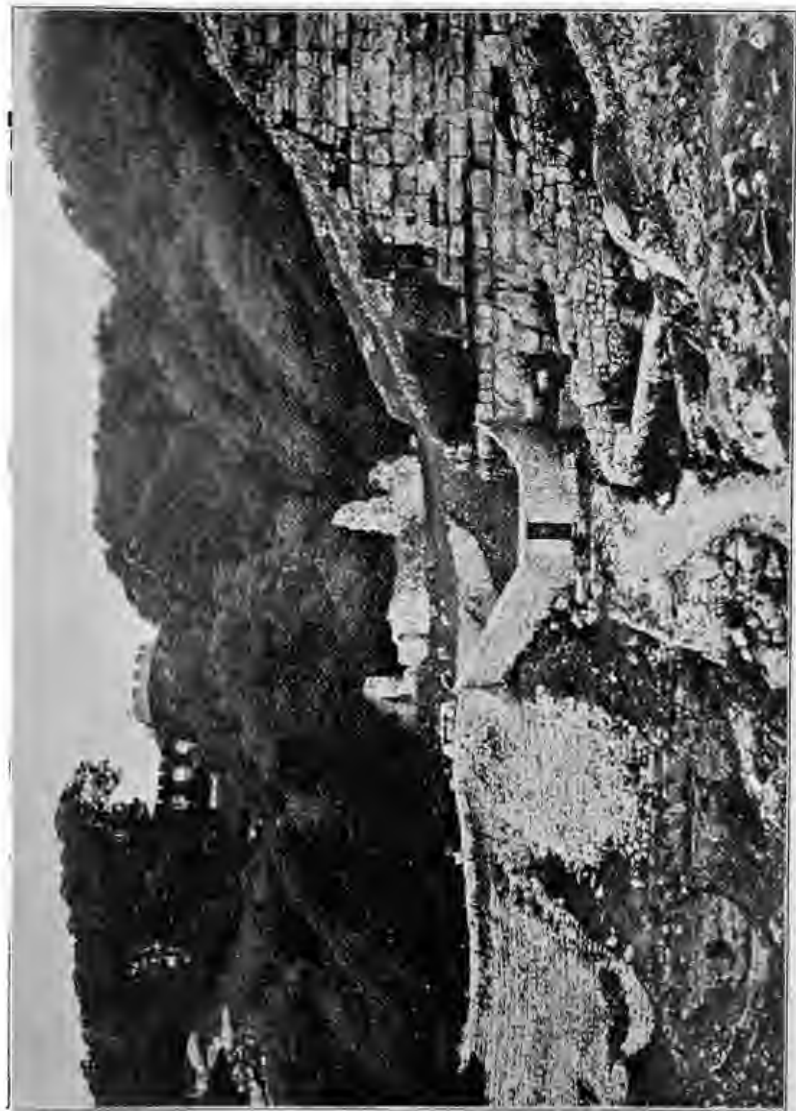


CHAPTER II

YE OLDE PARRISH CHURCH OF ST. ANDREW, AND VICAR'S HOUSE

I THINK it will not be out of place to give here a few particulars of the old church and churchyard at Wakeham, and thus commence what I have called "A Page of Church History."

The site of the old church and the churchyard will, I think, be admitted to be one of the most interesting and picturesque spots on the island, and it is matter of surprise and regret that such a place should be treated as the exclusive right of one person. That any arrangement should be made to exclude the inhabitants whose ancestors



RUINS OF ST. ANDREW'S CHURCH AND CHURCHYARD, PORTLAND.
(From a Photograph by Mr. W. FANGBOURNE.)

worshipped in the old church, and found their last resting-place in the graveyard, seems to indicate at least a want of consideration for the feelings of the islanders.

I cannot pretend to have any certain knowledge of the origin of the old sanctuary, nor can I tell when it was built. It is supposed that there have been at least three successive buildings on or near the same site. It was, however, dedicated to St. Andrew in the year 1475. See inscription on picture at p. 129.

It would appear that a church existed here many years before this date, and possibly from the days of the Saxons, who left their impression in the island in many of our words and customs.

The earliest reference that I have been able to discover dates from the year 1302, when the Rev John Golde was appointed rector.

Some few years after this, during the wars with France, when Edward III. attempted to secure the French throne, the enemy landed in Portland, and burnt down the church. This is largely borne out by the following evidence taken at the *Inquisitio Nonarum*.

By an Act passed in the reign of Edward III., about the year 1341, a tax was to be levied for two years upon farm and other produce to help pay the expenditure in the Scotch and French wars. The ninth part of such produce was to be paid, and the evidence given at this inquiry in respect to Portland was to the following effect, viz.:—

John Gilbert, Thomas Peirce, John Thomas, John Algar, George Knight, William Peirce, parishioners of Portland, being sworn, presented that the church was taxed in twenty-four marks, and that the ninth part of sheaves, fleeces, and lambs was worth yearly £10, 8s. 9d.; that the domain of the rector was worth 11s. 3d. per annum, the freewill offerings 11s., and the tithe of fishing £10, in which the profit of the church chiefly consisted; and that the said parish by the enemies of England was burnt and destroyed, and the sheep and other cattle carried off.

A writer about the year 1653, speaking of the old Portland church, says it was built of French stone from Caen. This seems strange to us, when we think of the large quantities of

stone scattered about the weirs in the immediate neighbourhood.

Another church was erected, and, as we have said, dedicated in the year 1475 to St. Andrew.

Coming down to that period in English history when the nation was distracted by the wars between the King and the Parliament, it is supposed Oliver Cromwell visited the island.

The inhabitants of Portland, with their militia, under the governor of the island, took the side of King Charles.

The Parliamentary troops advanced to the island, and attacked the castle first in the year 1642. Between that date and the year 1646 several conflicts took place, but on the 4th of April of this latter year Cromwell's troops were entirely victorious, and the island fell into their hands.

The islanders and King's party, although conquered, were able to make terms, which, under the circumstances, must be considered favourable.

The following is a copy of the treaty or agreement made at the time:—

April 4, 1646. It is agreed upon between Captain William Batten, Esq. Vice-Admiral, and Commissioner-in-Chief of all

the forces by sea for King and Parliament, and Colonel Thomas Sidney Gollop, Governor of the castle and isle of Portland, in manner following :—

1. That the said Colonel Gollop shall on Monday next, by ten o'clock, April 9, in the forenoon, surrender and yield up to the said Vice-Admiral, for the use of the Parliament, the castle and island of Portland, together with all the cannon, arms, and ammunition there, and not contained in the ensuing articles ; and that, till the further pleasure of the Parliament be signified, all is to be left in the hands of such an officer of Weymouth garrison as the said Vice-Admiral and Colonel William Sydenham shall appoint.

2. That all officers and soldiers now in the island and castle of Portland shall have free liberty to march away with all their horses, not surmounting the number 15, full arms, match alight, bullet in mouth, colours displayed, drums beating, and bag and baggage to Oxford, and £100 delivered to the officers in lieu of one week's pay for all the officers and marching soldiers within the garrison, and that they shall have horses and carriages provided to carrie their baggage and goods, and not to be solicited to forsake their colours in their march.

3. That all soldiers that are willing shall have free leave to take up armes for the Parliament, and that all such shall have present entertainment and constant pay, as also 2s. advance, and cloaths for everie soldier ; and such as are willing to go to their owne homes shall have passes ; and such as desire to march to Oxford safe conduct ; and not to be compelled to march above 8 or 10 miles a day.

4. That the porter, gunners, and such other officers that

have places in the castle of Portland, shall either be continued in their place or have satisfaction for the same.

5. That wee do faithfully promise to use our best endeavours to both houses of Parliament for the speedy taking off of their several sequestrations (if any such be) upon any of their estates, and that they may repossess their lands, goods, and chattels, free as formerly they have done.

6. That the islanders of Portland shall peaceably enjoy the Protestant religion, agreeable with and grounded on the word of God, and according to such discipline as is or shall bee used and established by Parliament, and that they shall have no other preacher preferred unto them but such as is orthodox, and without any just exception.

7. That everie islander shall enjoy their lands and estates as formerly they have done, notwithstanding any act of hostilitie commenced against the Parliament.

8. That no oath or imposition or tax shall be imposed upon any of the inhabitants or others now resident in the island other than what shall be enjoined by the Parliament, and conformable to other parts of the kingdom.

9. That all strangers now in the island, such as Lieutenant-Colonel Duke, Lieutenant Armstrong, Robert Mohun, gent., John Browne, and William Ward, yeoman, shall have their libertie and freedome quietlie to go to their several habitations, and to carrie with them their horses, armes, and all such other goods as properly doe belong to them, and there remain without molestation or trouble.

10. Lastly, that the late Governor on the island, for the part that was taken there when the island was lost to the King's forces, shall not bee Governor there any more during the time of this warre.

Whatever resistance was made after the castle was taken, it is impossible to say. It is, however, certain that the church and rectory became the special objects of Cromwell's vengeance. This fact is confirmed by an entry in the ancient records of the island, which reads as follows:—

A Terrier made the 14th day of September in the year of our Lord one thousand seven hundred and eighty four 1784 of all the Glebe lands in the Liberty of the Island and Manor of Portland, with the accustomed Tythes time immemorial—

Glebe Lands—One Parsonage House in the Village of Wakeham demolished and burnt down by the Usurper Oliver Cromwell and hasn't been rebuilt ever since.

“One Barn and Stable adjoining. One Meadow Close on the North side of the said Parsonage House, containing half an aker Together with a Hay Reak place adjoining.

One place at the South end of said Parsonage House $\frac{1}{4}$ of an aker.

Whatever may have been the extent of the damage done to the old church, it was sufficiently restored by the inhabitants for public worship, and so continued to the year 1755.

The picture forming our frontispiece and those at pp. 87, 111, and 129 are from photographs taken of two very old books which have special

connection with Portland. They were the Bible and Common Prayer Book used in the old parish church at Wakeham, and now preserved in the Dorset County Museum.

The Bible is over 260 years old—date 1634. It is printed in black letter, and was very strongly bound. It must have done good service for the parish. At a vestry meeting held in the old church on the 3rd of November 1730 it was sold for ten shillings and sixpence to Daniel Andrews, who was then the parish clerk. For a period of one hundred and twenty years it remained in the family of the Andrewses, and was used as a Family Bible. There are several records relating to the family in it. Also one as follows: “Daniell Andrews his book and pen. This was the Church Bibell.” On the fly-leaf at the end there are written three or four verses of S. Crossman’s hymn, “My life’s a shade, my days apace to death decline.”

It was obtained from the family by the late Captain Manning, and presented to the Dorset County Museum in the year 1856. There are in it several chronological charts and emblematical pictures. That at p. 87 is taken from this

book, and stands between the Apocrypha and the New Testament.

The Common Prayer-Book has special interest, having been presented to the parish church by Queen Anne. On the fly-leaf, but scarcely visible now, are the autographs of Queen Anne and the Earl of Nottingham, one of her principal ministers of State. The record of its presentation appears to be in the handwriting of the earl, and dates from Hampton Court, August 3rd, 1708.

This book was also sold at the same time as the Bible. The purchaser was one William Hinde, and the price four shillings. In it are several records relating to the Hinde family. By some means it found its way to one of the London bookstalls, where it was discovered by the Rev. W Niven. Being acquainted with the Rev. David Hogarth, then rector of Portland, Mr. Niven sent it to him as a present. Mr. Hogarth presented it to the Dorset County Museum. It has been re-bound, which is very strongly and nicely done. It will be seen by the frontispiece that it contains the service of healing by the king. This is very interesting reading, but the service and the faith in the power

of the king to heal diseases belongs certainly to the past. It very well accords, however, with the following old Portland legend, which is given in a very old book as a historical fact:—

“In November 1457, in Portland, was seen a cock coming out of the sea, having a great crest on its head, a great red beard, and legs half a yard long. He stood on the water and crowed three times, and every time turned himself about, and beckoned with his head north, south, and west. He was in colour like a pheasant, and when he had crowed he vanished.”¹

The picture at p. 129 is also from this old book, and contains a later record of the presentation and a pen-and-ink sketch of the principal doorway of the old church, as it was in 1686.

I am indebted to Mr. Moule, the curator of the Dorset County Museum, for the opportunity of examining these old books and the privilege of obtaining the photographs. The view at p. 24 of the vicar's house at Wakeham is from a print kindly lent me by Mr. Moule.

The rectory, which stood on the west side of

¹ Holinshed, vol. ii. p. 645.

Wakeham Street, adjoining the Tything Barn and other similar buildings, was said to have been a fine house, and is referred to by Leland in his itinerary, written about the time of Queen Elizabeth, as the "best building in the isle."

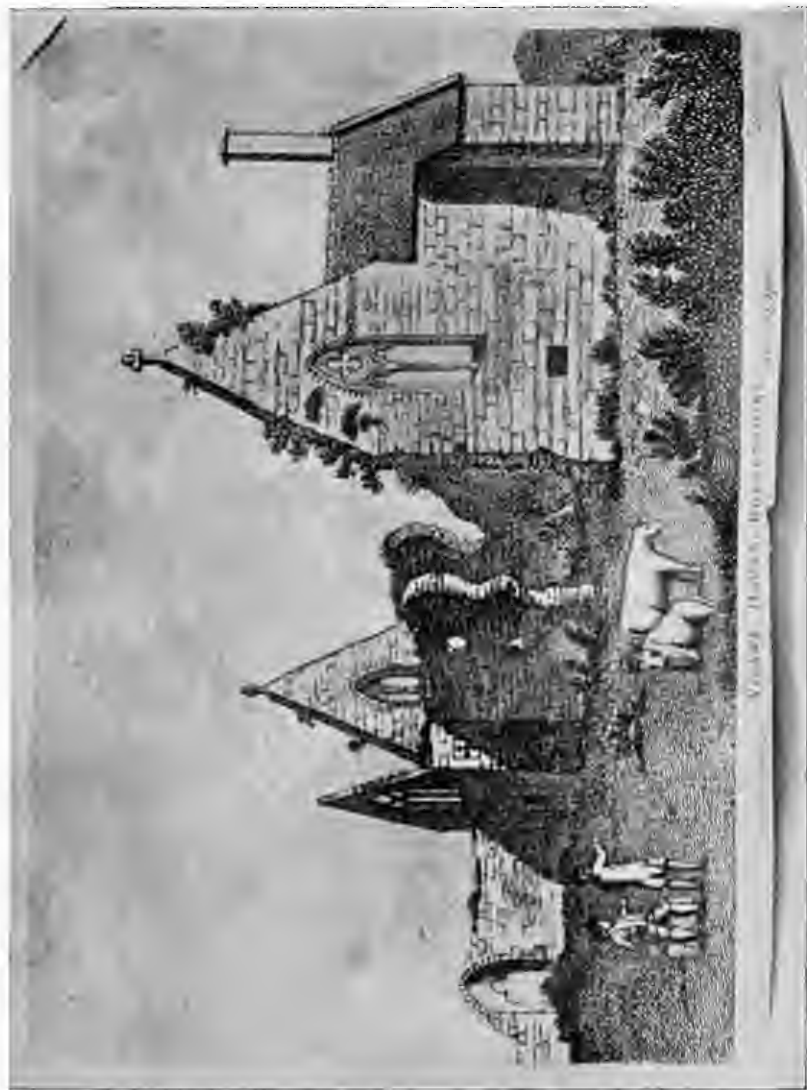
By the above entry in the parish records, we know that this building had not been restored.

During the Civil Wars, as Portland was a royal manor, it was only natural that Portlanders should warmly espouse the royal cause. The island was one of the last places to yield to the Parliamentary party.

At the early period of these troubles Dr. Henchman was the rector of Portland. He got into financial difficulties—doubtless in consequence of the troublous times—was sequestered, and paid £200 for his composition. He was succeeded in the year 1643 by the Rev. Henry Way.

Dr. Henchman, however, was a strong partisan, and stood closely by the king, as the following extract from Hutchins's *History of Dorset* will show:—

Humphry Henchman, D.D., was a native of London, student and fellow of Clare Hall, in Cambridge, where



RUINS OF THE OLD RECTORY, WAREHAM, DORSET.

several of his name, and probably of his family, graduated, precentor of Sarum 1622, canon residentiary and prebendary of the prebend of Teynton Regis cum Yalmpton, in that church, 1638. He was very instrumental in forwarding the King's escape to France after the battle of Worcester. Lord Clarendon tells us, that upon the disappointment of the vessel that was hired at Lyme to carry the King, he was forced to change his purpose, and to go into Wiltshire. Leaving Colonel Windham's house, he was conducted to Hele House, near Salisbury, then inhabited by the widow of Sergeant Hyde. Here he supped with Dr. Henchman, and other gentlemen who were accidentally met in the house.

After remaining concealed for some days, he was attended by Dr. Henchman on foot to Clarendon Park corner, where he took horse with Colonel Philips, and proceeded to Hambledon, in Hampshire, and from thence to Brighthelmstone, where a bark had been provided to carry him to France.

A faithful friend, and a successful one, must needs be remembered after such a time of danger. Dr. Henchman was, after the Restoration, consecrated Bishop of Sarum 1660, and translated to London 1663, and appointed Lord Almoner. He died October 7, 1675, and is buried in the parish church of Fulham. He left £767 to St. Paul's.

After this time, and down to the year 1837, it seems probable that the rectors of the parish did not reside on the island, but generally deputed their duties to curates or ministers in charge.

From the close of the seventeenth century the

clerical signatures in the old parish books are generally those of curates. We find in the year 1696 the signature of Henry Emdry, curate; in 1726, Thomas Franklin, minister; in 1727, John Pope, curate. The signatures of Richard Daubney as curate extend over several years. He ministered to the spiritual needs of the island during the years which covered the period of transition from the old church to the new.

In the early part of the present century the Rev. John Manning was the minister in charge. He was granted the Portland Castle for his residence in 1816, and spent a considerable sum out of his own pocket in putting the place in repair, it being at that time in a very dilapidated condition. Following this gentleman, Mr. Porte was appointed. Both the latter officiated for the Rev. C. E. North, M.A., who was the rector from 1811 to 1833. In the latter year he resigned, and was followed by the Rev. John Harrington, M.A., who was instituted on the 7th of December of the same year.

The site of the old church has been thought to have been inconvenient and outlandish. Possibly

it was originally selected for the protection it would obtain from the old Rufus or Bow and Arrow Castle. This old pile was supposed to have been built by William Rufus between the years 1087 and 1100.

Any church built in the island at this period certainly needed more than ordinary protection. Prior to these years Portland had been the scene of many conflicts between the islanders and foreigners.

There is a most interesting reference to this old church in a book written by Coker, entitled *A Particular Survey of Dorset*, and reads as follows: "On the South point stands the onlie Church soe near the sea, that for safetie of it they have been forced to wall the Church Yarde Banks almost of an incredible height, soe that it even afrighte one to look down."

For a long series of years preceding its abandonment the old church had been a continuous source of expense. Year after year special efforts were made to keep it in a sufficient state of repair for public worship.

A very large proportion of the tonnage money

arising out of the royalty on stone taken from the parish lands, and known in the present day as the "Grant Money," was spent upon the old building.

In addition to this, special rates were frequently made, such as referred to on p. 8, but frequently extended as follows: "Every Beast to pay 3d., and every twenty sheep 6d."

We get some idea of the condition of the old church by a study of the expenses incurred.

That there was a gallery we know from expenses laid out about it, and as late as the year 1745 a portion is referred to as the "new gallery."

There was also a tower standing some three feet from the church which was often repaired. In the year 1732 several pounds were spent upon this structure. It seemed, however, to serve no purpose, for we learn there were no bells in it. No trace of this tower is now to be seen, which is accounted for by the fact that Mr. Thomas Gilbert, the architect and builder of the new church, was permitted by his contract to take any part of the old church for building the new.

There was one parish pew in the church, which was let at five shillings per year. A Mr. Christopher Phillipson rented this pew from the year 1724 probably down to the year that service was removed from the church to the *Tabernacle*, a temporary structure to be referred to subsequently. All the rest of the pews (except one which is supposed to have belonged to the rector) were movable, and made after the pattern of the old high back seats, known by the name of "settles."

There is a peculiar interest attending these old times, when Solomon Ayles was clerk at a salary of 20s. per year, and William Winter was "bed-man" (which was the old term for sexton) at 6s. per year; when a sum was paid regularly, for "sweeping the church and pecking the lane"; when 2s. 6d. was a regular entry in the church accounts for "washing the linen and scouring the pewter"; when the parish officers were constantly paying for "gimmers" (which I imagine was a kind of nail); when various sums were spent for repairing "Ye Pullpett," and there was "laid out for a large brush to sweep ye Cobbwebbs in

ye Church 1s. 8d,” and when 4s. 6d. was “laid out to the Goldsmith for mending the silver tumbler”; when it was a regular custom to pay 2d. per dozen for sparrow heads, 4d. for a pole cat, 1s. for an otter, and 2s. 6d. for a fox—the two latter items occur only rarely, but sparrows and pole cats were evidently numerous, and considered the dread enemies of the people.

Referring again to the visit of Charles Wesley in the year 1746, he says in his Journal—June 8th, which was Sunday,—“ After evening service we had all the islanders that were able to come.” We are led to ask, What evening service did he refer to? Was it that held by the rector in the old church at Wakeham? Or did Charles Wesley preach there himself? This was the only place of worship in the island at that time.

We know it was the custom of the Wesleys (who were both clergymen of the Church of England) to preach in the churches of the places they visited. We think, too, if this privilege had been refused the Rev. Charles Wesley here, he would have noted it in his Journal.

It is not, therefore, a wild speculation to say it is

probable that Charles Wesley himself preached in the old church on the Sunday evening referred to.

There is a most interesting record in the old parish writings of the year preceding Charles Wesley's visit, which to my mind makes it more than probable that the islanders would be glad to have him preach. It may be said of this time as was said in the days of Samuel of old, "The word of the Lord was precious in those days."

The Rev. Daniel Harris was the rector at the time, and the following is a copy of the record above referred to:—

PORTLAND, *ye 27 of November 1745.*

At a general meeting this day by order of a Vestry from the Churchwardens by a complaint from the Parishioners at the Parish Church.

We the subscribers hereunder mentioned being the majority and principal inhabitants of the Parish aforesaid that whereas for a long time since our Minister Mr. Daniel Harris have not done his duty by preaching in our Church at several Sundays and have not preached at one holy day this long time nor at ye last fast day by order of His Majesty's Proclamation when he have been very well in health and able to go to the Church to preach at these days ordained as likewise the 5th of November the 30th of January &c., and have not read any Act of Parliament. And we do hereby

jointly agree to and with they the Churchwardens that they shall for the future endeavour to provide a better regulation for the Doctrine to be preached in our Church as was ever formerly preached and in due season.

I may follow this by giving another equally interesting record, which shows the reverend rector took an active interest in other matters, for a large part of the original record is in the handwriting of the reverend gentleman himself.

The record is as follows :—

Whereas Capt. James Stares commander of the Waraker Sloop belonging to ye Customs did on ye 12th of November 1731 seize in the Isle of Portland in ye County of Dorset an Irish vessel called the Seahorse laden with 496 Barrels of Irish butter for illegal importation of the said butter according to an Act of Parliament in that cause. And upon the 30th of November 1731 John Mitchell and Sydenham Williams two of His Majesty's Justice of the Peace for ye said County did condemn ye said Irish vessel with all her tackle and apparel and 496 barrels of Irish butter as forfeited, one moiety thereof to Capt. James Stares the seizer thereof, and the other moiety to the Churchwardens and Constable for the use of the poor of the parish of Portland being the place where the same was seized.

We ye Minister, Churchwardens and major part of ye inhabitants of ye parish aforesaid assembled in a Vestry this eighth day of December 1731 do agree that one moiety of ye aforesaid vessel shall be sold to ye best advantage, and like-

wise one moiety of ye butter shall be sold to ye inhabitants of ye aforesaid parish for three farthings per pound, and whatsoever money ye said vessel and butter shall amount to after ye charges and expenses are deducted, shall remain for ye use of ye Poor of ye Parish of Portland aforesaid to be disposed of by ye Churchwardens and Overseers.

And we do further agree that if any prosecution or damages shall accrue to Thomas Comben and John Wiggatt Churchwardens, Robt. Elliott Constable, Daniel Andrews and Owen Elliott Overseers, to them, or any of them, in acting in this affair shall be made good at ye charge and expense of ye Parish.

Signed by Daniel Harris Rector and 54 others.

The following is an account of the amount realised by the sale of the butter:—

And Where as one moiety of ye 496 Barriels of Irish Butter have been sold amongst the Inhabitation of ye parish of Portland and after charges and expenses are deducted for condemning ye said Butter there remains £23, 18s. 4d.

CHAPTER III

YE TABERNACLE AND THE NEW CHURCH

THESE records give us some idea of the religious condition of the island at the time. We may venture to hope it improved with the presence of the good man before referred to—William Nèlson—and the little company of Methodists, whose influence for good could not but be felt in a place so closed to the world outside.

It is, however, more than probable that the visit of Charles Wesley gave a stimulus to the religious life of the island, and may be reckoned among the influences which led to the determination to build a new church only a few years later.

From all we can learn, our ancestors took up this laudable work with enthusiasm and unanimity. Then, as now, the consideration of ways and means was a matter of supreme importance, and I

am able to give in full an account of the way it was expected the required funds would be obtained.

Whereas at a Vestry held in the Church at Portland on Thursday the 30th day of August 1753 to consider the ruinous state of the said Church, it was agreed and resolved by the Churchwardens and Inhabitants then assembled to nominate and appoint John Tucker and Richard Tucker of Weymouth, the Rev. Mr. John Cooth, Mr. Edward Pearce and Mr. Copas Attwooll together with Mr. Thomas Gilbert Architect of Portland Trustees in behalf of the inhabitants of the said Island in general to examine such estimates, plans and designs as the said Thomas Gilbert might form or prepare either for repairing the said old Church or building a new one and to make such final determinations thereon as they might judge proper. Now we the said Trustees being this 2nd day of November 1753 met together for the purpose aforesaid have carefully inspected and considered the said Thomas Gilbert's survey plans and sections of the said old Church and are of opinion that the roof and walls thereof are all in so ruinous a condition that it will be extremely imprudent for the inhabitants to put themselves to the expense of a thorough repair of the same since it appears to us that such repairs must cost more than half the expense of building a new Church and therefore considering also the dangerous situation the said Church now stands in and that it is not sufficient to receive half the inhabitants of the Island WE the said Trustees think it much more advisable for the inhabitants to resolve on building a new Church in a more convenient part of the Island capacious enough to receive so many of the said inhabitants as may be generally supposed desirous of attend-

ing the worship of God and in consequence of the powers which we the said Trustees apprehend to be given us we have approved of and signed a plan laid before us by the said Thomas Gilbert of an extensive and well defined Church capable of receiving at least 600 persons to be erected at a place called Reforne and that the inhabitants may be provided with a convenient place for performing divine service in during the building a new Church we have also considered a proposal of the said Thomas Gilbert for preparing a commodious Tabernacle capable of receiving near as many as the old Church in or near the dwelling of the late Mr. Cooper at Wakem and to the end that all concerned should be at a certainty of the whole expense of building such new Church and fitting up such a Tabernacle we have agreed with the said Thomas Gilbert for performing the whole except ceiling the roof and carriage of the materials for the sum of £2100 allowing him liberty to take down at his own Charge and to employ such part of the old Church except the seats as he thinks necessary or in case of a further addition to the proposed steeple according to another design then for the sum of £2200 which sum is apprehended by taking 4 years time for collecting the same be conveniently and easily raised in the following manner :—

Viz. On every shilling rent 3d. a quarter and so in proportion for any greater or less rent for 4 years	
suppose 300 shillings rent will produce	£720
For 200 of the Principal seats to be chosen by lot 3s. a quarter for 4 years will produce.	480
For 200 of the Second seats at 2s. 6d. a quarter	400
For 200 of the Inferior seats at 2s. a quarter	320
Out of the present stock of Tunnage	250

The growing stock of Tunnage to be applied towards
 carriage of materials and 'Tis supposed several
 inhabitants who have no rents may not think it
 unreasonable to pay 1s. 6d. a quarter for 4 years
 which for 100 such persons

120

£2290

And in consideration that the payers to the rents only
 must for ever in future support and maintain the said Church
 when erected we think whatever money may be procured by
 contributions or otherwise should be reckoned one half in
 aid of the first article above mentioned and deducted out of
 the proposed payments on the rents and the other half out of
 the seats.

These determinations and proposals we the said Trustees
 imagine the inhabitants of the Island in general will cheer-
 fully concur in and by their contributions and otherwise
 zealously promote the carrying on of so laudable a work for
 the benefit of themselves and their posterity and in testi-
 mony and confirmation of these our opinions and final deter-
 minations agreeable to the Trust given us We have hereunto
 set our hands the 2nd day of November 1753.

EDWARD PEARCE.

JOHN TUCKER.

COPAS ATTWOOLL.

RICHARD TUCKER.

THOMAS GILBERT.

JOHN COOTH.

The following are copies of Mr. Gilbert's
 receipts :—

The 5th of November 1754 then received by the hands of
 Mr. Edward Pearce and Mr. Copas Attwooll the sum of one

hundred pounds being a part of the two hundred and fifty pounds appointed by a Vestry held the 30th of August 1753 to be apply'd first towards the building of a new Church within the Island of Portland and to be by them paid as the nominated Trustees for that purpose. I say received by me the appointed builder of the said new Church.

£100.

THOMAS GILBERT.

The 19th of June 1755 then received by the hands of Mr. Edward Pearce and Mr. Copas Attwooll the sum of one hundred and fifty pounds being the remainder part of the two hundred and fifty pounds by a Vestry held the 30th of August 1753 to be apply'd first towards the building of a new Church at Reforne within the Island of Portland and to be by them paid as the nominated Trustees for that purpose. I say received by me the appointed builder of the said new Church.

£150.

THOMAS GILBERT.

A special Act of Parliament was obtained for carrying the above arrangements into effect, and from this time the undertaking proceeded; but the old church was in such a ruinous condition that service was transferred to the Tabernacle in the year 1756. As will be seen by the record copied above, this temporary structure, aptly designated by our ancestors the "Tabernacle," was erected on the house of the late Mr. Edward Cooper at Wakeham.

Tradition points out the last house at the bottom

of Wakeham Street, on the east side, as the rectory. Of course this is a mistake, but I think perhaps it was the house referred to in connection with which the Tabernacle was erected.

Mr. Edward Cooper was for many years a resident in the island and a man of some position, which may be gathered from the fact of his being appointed with William Hind as overseer in the year 1696. He was one of the largest ratepayers in the island, and stood fourth in a rate made in the year 1732, as follows: "For every shilling rent to pay fourpence, and every share of the Farm to pay fourpence, and every twenty sheep to pay fourpence, and every Beast to pay twopence."

John Gilbert stood first, Simon Durrant second, and Edward Pearce third.

For a period of ten years worship was continued in the Tabernacle. What appears strange, however, in this connection is, that the communion table was not kept at the Tabernacle, but carried from and returned to the church as required.

Year after year during these years a payment was made of 1s., "For carrying ye table to and from ye tabernacle concerning ye communion."

CHAPTER IV

YE OLDE CHURCH YARDE

WE cannot but regret that our forefathers found it necessary to make such arrangements as led to the old church being demolished. It is even now one of the most interesting spots in the island, and the interest would be very much extended were the place accessible to the inhabitants as it should be.

The headstones in the old churchyard represent generally the oldest Portland family names—the Pearces, Stones, Combens, Attwoolls, and Flews, also such names as Andrews, Mitchell, Biett, and Pitt.

Some of the inscriptions are curious, and the poetry crude, as may be seen by the following examples :—

To ABEL FLEW, who was buried October 25th
A.D. 1676.

In life I wroath in stone
Now life is gone I know
I shall be raised
By a stone and B
Such a stone as giveth
Living Breath and Saveth
The Righteous from the
Second death.

Another :—

To ABELL, son of ROBERT and ALESE PEARCE, who
died July 25, A.D. 1737.

Grieve not for me nor be sad,
The shorter time I lived the fewer sins I had.

There were occasional burials in the church itself. There are records of three during the last twenty-five years of its existence.

In the year 1732 there is a record of a payment of six shillings by Edward Pearce, "for burying his mother in the church." In 1747 one "Katrine Pearce" was there buried. And it would appear that the last person buried in the church before

it was abandoned was one Shadrach Stone, in 1752. For this privilege his friends paid a special fee of six shillings and eightpence.

There is a headstone now standing within the precincts of the church which has the following inscription :—

In Memory of ANDREW STONE, who departed this life
30th July 1764, in the 80th year of his age.

The old church at this time must have been greatly dismantled for the building of the new one.

The Edward Pearce just before referred to as having paid the fee for burying his mother in the church may have been the same whose headstone stands in the old churchyard with the following inscription :—

In Memory of EDWARD PEARCE, Superintendent of His Majesty's Quarries in Portland, who died the 10th day of June 1745. Aged 58 years.

I never did a slander forge
My neighbours' Fame to wound
Nor hearken to a false Report
By malice whispered round.



THE NEW CHURCH.
(From a Photograph by Mr. W. PASSEBOURNE.)

In the old parish records Edward Pearce is frequently referred to as "the Trustee for the Parish," and year by year pays over to the churchwardens the amount of the church expenses. On the 31st January 1742-43 the receipt is to Edward Pearce senior, and Edward Pearce junior. The name is honoured with the prefix *Mr*.

THE NEW CHURCH OF ST. GEORGE

In due course the new church was sufficiently advanced to admit of worship, and on the 29th of July in the year 1766 it was consecrated by the Right Rev. Dr. Newton, Bishop of Bristol.

As may be supposed, this was a year of rejoicing for the inhabitants of Portland.

I am not able to say what the age of the good bishop was when he came on this occasion, or how his journey was made. We may suppose he came in his own carriage as far as the ferry, but this was too dangerous a place to be passed in state. We believe at this time there was a boat kept at the passage, drawn from side to side by a rope, but however safe to the islanders, presented

a dangerous appearance to a stranger; and we have it on record that, at the bishop's request, he was carried across this place on the shoulders of some of the Portlanders. When on this side, we learn Farmer Lowman's plow was hired two days, for carrying his lordship to and from the ferry.

It is probable that there was no properly organised choir connected with the church at this time, for there is a record of some expense with the Wyke singers, who it may be supposed came over to assist at the consecration services.

The new church now consecrated was by no means finished, and much yet remained to be done.

Six years after the consecration, the condition of the graveyard was found to be so wet as to present a new difficulty; and the following record is interesting, affording, as it does, an illustration of the old methods by which our fathers managed matters of this kind :—

By virtue of a Vestry appointed by the Churchwardens of this Parish for the inhabitants to take into consideration the situation of the Churchyard being unwholesome and wet, the graves that has been already dug how that at several times has been one half full and at other times almost full of water not only that but very annoyance and smells from

the same to the inhabitants and other offences therefrom That sometimes such corpses put into the grave almost swim by such water, and to remedy such effect and annoyance the said Vestry is appointed this 27th Day of February in the year of our Lord one thousand seven hundred and seventy-two 1772 for the inhabitants to consider of the same.

We the principal as well as other and majority of said Vestry so appointed to remedy those effects and annoyances therefrom do hereby agree as well for selves and others not here present to dig or cause to be digged or made a ditch all round the Churchyard of sufficient width and depth in order to take off or convey such waters from the said Churchyard at a convenient place designed or can hereafter be found and we do hereby further agree as well for ourselves and others, in order to perform such work and labour in digging and covering such ditch in manner following that every inhabitant and boy within the Island of Portland able to labour shall work and perform this work in the Parish and to be warned either by the Constable of the Manor or one of his deputies and if any man whatsoever neglect or refuse to come to work on such ditch as aforesaid he shall hire that day when he so warned to come another man in his room and pay two shillings and sixpence per day for his not coming to work—And for the better guide rule order and direction to perform such a good undertaking we do hereby agree to appoint Mr. Daniel Andrews, Mr. John Scriven, Mr. William Pearce of Southwell, Mr. Wm. Pearce senr. of Easton to level stake mark out such ground where such gutters or gutter is to be digged and to direct the workmen how wide and deep such gutter is to be made and performed. Such workmen to be under their

order and direction and after such land for said gutter is marked out for two of them only to attend at a time and to be paid for their trouble.—And we do farther agree that the present or succeeding Churchwardens shall be aiding and assisting to the said good undertaking, Wishing and hoping for such success.

In the year 1776, Mr. Thomas Gilbert, the architect and builder of the church, died. The Gilberts were perhaps the most important family in the island during the last century. Their name is very old in the island, and can be traced back through a period of five hundred years. The family residence was that large and well-built house on the top of Fortune's Well Street, now belonging to Miss Bower of Weymouth, late in the occupation of Mr. George Andrews.

A Mr. William Gilbert (probably brother of the architect) was in the year 1759 bailiff of the manor, and the parish authorities paid him "for house-room for the arms and clothing of the militia of the island."

Doubtless a kind of soldiery, or volunteer corps, has existed in Portland for centuries. We find them mentioned as far back as the year 837 as the "Portland Beleares" or "Slingers." In

Cromwell's time they resisted for a long time the Parliamentary troops. In 1759 they are called the "militia," and in 1805 the "Royal Portland Legion." I have heard them spoken of by some of the oldest inhabitants as the "Coast Fencibles."

I feel I am now going beyond the scope of the title of my book, but as there is very much that might be written of general interest, and the temptation to me is very great, I hope I shall be excused this digression.

Before passing away from the story of the building of the new church, I feel bound to refer to the name of a family who have had a close connection with the interests of this island, and which can be traced through a period of over two hundred years. I refer to the family of Tucker and Steward. I must, however, confine myself at present to that part of their connection which is in association with our "Page of Church History."

It will be seen from their being appointed trustees of the funds and general carrying out of the building of the new church, that John and Richard Tucker were in possession of the fullest trust and confidence of the islanders. They

financed the scheme from the first, and were generous supporters by subscriptions. They also obtained from friends some handsome donations towards it.

At the close of the year 1766, after the consecration of the church, there is a statement of some receipts and expenditure by Mr. Richard Tucker, and apparently in his own handwriting, made out as follows:—

The Trustees of Portland Church with Richard Tucker.

1766.

Dr.

Sept. 2.	To cash paid Mr. Robt. Smith for his bill planning and selling the seats and for deeds to secure interest of money to people who paid off ye Trustees	£28 5 0
	To Mr. Walter Earl's bill for Consecra- tion of ye Church	15 16 0
Dec. 16.	To cash paid ye Churchwardens to ballance the account	22 2 2
		<hr/> £66 3 2

1766.

Cr.

July 7.	By ballance left in my hand at final settlement with ye Trustees	. £45 3 2
23.	By cash received of Humphrey Sturt, Esqre., as a donation to the Church	21 0 0
		<hr/> £66 3 2

Large sums of money were spent upon the church after its consecration, and in the year 1798 the roof was taken down.

In the year 1780, the name of Tucker is merged into Steward. In 1788 Mr. Gabriel Steward was appointed governor of the island by His Majesty King George the Third.

He was succeeded in 1791 by Mr. Gabriel Tucker Steward. In 1793 this gentleman was appointed a trustee of the grant money.

As security for the large expenditure on the roof of the church, the tonnage money due from the Stewards, on stone taken by them from the common lands, was allowed to remain unpaid from the year 1792 to the year 1798. The sum thus accumulated (£464, 1s. 7d.) was then accounted for to the churchwardens.

Mr. Steward also obtained from the king a further donation of £200 towards the church expenses.

During these years, however, Mr. Steward had financed the church scheme to the amount of £561, 4s., and paid other parish expenses amounting to £82, 13s.

At the Court Leet held 16th November 1798, Mr. Steward rendered an account, and paid over the balance of £20, 4s. 7d.

In addition to the sums referred to above, there would appear to have been paid out of the grant money by the trustees for the same object, from the year 1794 to 1798, considerably over £500.

Among the items of expenditure are some of special interest, as, for instance, £6, 6s. for a coat of arms for the church.

It would not be becoming on my part to question the wisdom of the gentlemen in selecting the site for the new church at Reforne. At that time it had to serve for the needs of the whole island. It seems, however, to-day too much removed from the centres of population. This has perhaps been a source of weakness to it, especially with the many other places of worship erected in the very midst of the people. It is, however, a splendid specimen of genuine workmanship, and as a structure calculated to stand for ages.

Part III

THE ESTABLISHMENT AND GROWTH OF METHODISM IN PORTLAND



CHAPTER V

METHODISM ESTABLISHED IN PORTLAND BY
MR. BRACKENBURY

WE have now reached the period when we must refer in detail to the establishment of Methodism in Portland.

Whatever might have been the religious condition of the people whilst William Nelson lived, we are obliged to admit it had become very low and unsatisfactory at this period.

In the early part of the year 1791, Methodism, which had been gaining a hold all over the country, was to receive a very severe shock. John Wesley,

who had become such a power in life, had now about completed his life's work. Among the little company who were privileged to witness the departure of the founder and father of Methodism was Robert Carr Brackenbury, Esq., who in writing to Dr. Coke, then absent in America, says:—

I am just come from the solemn scene of our honoured father's exit from the regions of mortality. I believe it will leave a lasting impression on the minds of all who were present. The blessed testimonies he gave, while his strength and speech remained, of his faith and hope in the Lord Jesus will no doubt be a confirmatory seal to the truths he maintained in the course of his ministry. Oh that all his sons in the gospel may prepare to meet him by filling usefully their life's short day as he did! and oh that a double portion of his spirit may rest on all!

This good man, who had done so much for many places (especially Jersey and Guernsey), was just now to become closely associated with our own island.

Mr. Brackenbury was the eldest son of Carr Brackenbury, Esq., and was born at the family estate, Panton House, Lincolnshire, in 1752. The earliest written notice of him is in Mr. Wesley's Journal in 1776, where he writes:—

I went to Horncastle and to Spilsby with Mr. Brackenbury. While this gentleman was at Cambridge he was convinced of sin, though not by any outward means, and soon after justified. Coming to Hull, he met with one of our preachers. By long and close conversation with him he was clearly convinced it was his duty to join with the people called Methodists: at first, indeed, he staggered at lay preaching; but after weighing the matter more deeply, he began preaching himself, and found a very remarkable blessing both in his own soul and in his labours.

The name of Brackenbury is written in the history of our country, and shines out with grandeur in an age and at a time when good men were few. In the year 1483, when Richard III. had imprisoned his two young nephews in the Tower of London, Sir Robert Brackenbury was the governor of the Tower, and when Richard required him to have these princes murdered he nobly refused.

Shakespeare has put these words into the mouths of the Duke of Clarence and Sir R. Brackenbury:—

Clarence.—Ah, Brackenbury! I have done the things that now give evidence against my soul. Keeper, I pray thee sit by me awhile; my soul is heavy, and I fain would sleep.

Brackenbury.—I will, my lord. God give your grace good rest.

Shortly after Mr. Wesley's death, Mr. Brackenbury, suffering from an infirm state of health, partially retired from active labours, and, leaving Raithby Hall, sought repose in the south of England.

Mrs. Brackenbury has thus described it :—

About the year 1793 (which was, in fact, the year 1791) my beloved husband resolved on one of his "retreats," that is, on an entire seclusion of himself from all society, for the purposes of constant prayer and holy exercises. Being at Southampton, he resolved to take the first coach that drew up ; he did so, and it set him down at Weymouth.

He lived in private lodgings, but the very next day he was met by Mr. Blunt of Frome, who instantly said, "Oh, sir, you are the very person I wanted : the isle of Portland (pointing to it) is all darkness ; you must go there."

An early writer on this subject has said "that Mr. Blunt's statement may seem to some to have been exaggerated, but not to those who are acquainted with the then moral condition of the island."

Some light is thrown on it by Mr. George Smith, who was the companion and fellow-labourer of Mr. Brackenbury at Portland. He says :—

Before this period (1791) vice of every kind reigned triumphant, and almost without control. A kind of carnival

was kept up at one place for a whole fortnight. Labour was suspended, and cock-fighting, drunkenness, lewdness, and immorality of every species, with dreadful profaneness, were openly practised.

This, then, being a faithful picture by one who saw it, must be allowed to confirm Mr. Blunt's statement, "the isle of Portland is all darkness." Mr. Smith, in his writings, says :—

In the month of May 1791 a new scene was presented in the openings of Divine Providence. A pious clergyman whom I had visited spoke of me in favourable terms to Mr. Brackenbury of Raithby, who was desirous of having a young man with him in his journeys who might be a helper in the work. That gentleman wrote to me at Newark, and I presently walked to Raithby Hall in Lincolnshire, where I was kindly received.

In the month of November Mr. Brackenbury with Mr. Smith began their united labours in the isle of Portland. They found its inhabitants sunk in ignorance and wickedness, but they did not leave it until the power of the gospel had been wonderfully manifested. The exact date when Mr. Brackenbury began his labours in the island was the 30th of October 1791. This is confirmed by the inscription in the Bibles given by Mrs.

Brackenbury to the Sunday scholars, fifty years after, to commemorate the event.

CHAPEL BUILDING AND EARLY METHODISTS

We are fortunate in being able to obtain much information about this visit from a Memoir of the death of his father, written in 1833 by Mr. William Bramwell Smith. He says :—

For the first eight or nine months they saw but little fruit of their labours, though at this period they were held in high estimation by the generality of the people. Mr. Brackenbury's kindness to the poor contributed doubtless in no small degree to effect this.

At first they preached in Mr. Brackenbury's own house, and when it became incapable of holding half the hearers, another was hired at a small distance ; and on the Lord's day evenings they were well filled, though Mr. Smith and Mr. Brackenbury preached at the same hour.

As their hearers continued to increase, Mr. Smith suggested the propriety of building a chapel. Several difficulties stood in the way ; however, it was at length erected.

They then went forward with increasing success, but were at the same time called to endure grievous and long-continued persecution. Indeed, the riotous proceedings of the mob were carried to such a pitch that they were at length compelled to seek protection from the law.



MR. BRACKENBURY'S HOUSE.

Two of the ringleaders were convicted of the charges brought against them at the Sherborne Quarter Sessions, and fined £10 each. Hereby the persecution was restrained, and it was afterwards confined to railing and bitter words.

The Memoir continues :—

The children were first instructed on Saturday afternoons, and when any were perceived to be under good impressions, they were put into a separate class, that more particular directions might be given to them. We had cause of thankfulness to God that our labour in this respect was not in vain. Several months elapsed from the period of their arrival before those who they hoped had been profited by their ministry were collected into a separate Society from the rest, because we wished to have proof of their sincerity, and that they also should count the cost and weigh the consequences before they entered into so solemn an engagement. And when at length a religious Society was formed, no persons were admitted into it who did not promise to renounce all sinful practices, and especially that which on their arrival in the island very generally prevailed, the practice of smuggling. The means which the blessed God was pleased in His infinite wisdom to make use of for the deliverance of souls from the bondage of Satan, and their introduction into the glorious liberty of the children of God, was the plain preaching of the word, including the fall and recovery of man in the way and manner which the Methodist preachers everywhere adopt.

Other things contributed to the welfare of the Society. Among these were the class meetings and daily visitation from house to house, and especially the counsels and example of Mr. Brackenbury's housekeeper, Mrs. Pershard. She

was a woman of great humility, undissembled integrity, and extraordinary discernment in the things of God, though scarcely able to write or read. The number of persons who deserted the enemy's camp and declared openly for the Lord was about one hundred and twenty.

By a good Providence there have been preserved a number of documents and papers, some of which have come down from the hands of Mr. Brackenbury himself. By these we are able, to some extent, to trace in detail the steps of these good men in the island.

We learn they arrived on the 30th October 1791. They had no sooner taken a dwelling-house than they used it for preaching and other religious services.

Just over five months after their arrival, Mr. Brackenbury secured by purchase a field upon which, in the same year, he built a chapel. This property was sold to Mr. Brackenbury by a Mrs. Agnes Attwooll, widow of William Attwooll, mariner, by church gift bearing date the 12th of April 1792.

Immediately following the erection of the chapel a dwelling-house was also erected. Both these old buildings are standing to-day at Fortune's Well, although both have been since enlarged.

In the chapel is a tablet with the following inscription :—

This Tablet is erected to the Memory of
ROBERT CARR BRACKENBURY
of Raithby Hall
in the County of Lincoln, Esquire
designed not as the record
of his eminently holy life
successful labours in the Christian Ministry
extensive beneficence
and faithful uniform imitation of his
Lord and Saviour Jesus Christ :
but as a sincere memorial
of the grateful esteem, filial affection
and deep regret of a poor people
whose forlorn condition
excited his tenderest compassion
and to whom
as the humble and devoted servant of God
he first imparted the Gospel
of their Salvation
and continued at all times their kindest
Benefactor, Friend and Teacher
until he entered the joy of his Lord
August 11th, 1818.
This Chapel was built 1792 at his sole expense
for the benefit of the present
and succeeding generations
who shall arise and call him blessed.
“He shall be had in everlasting remembrance.”

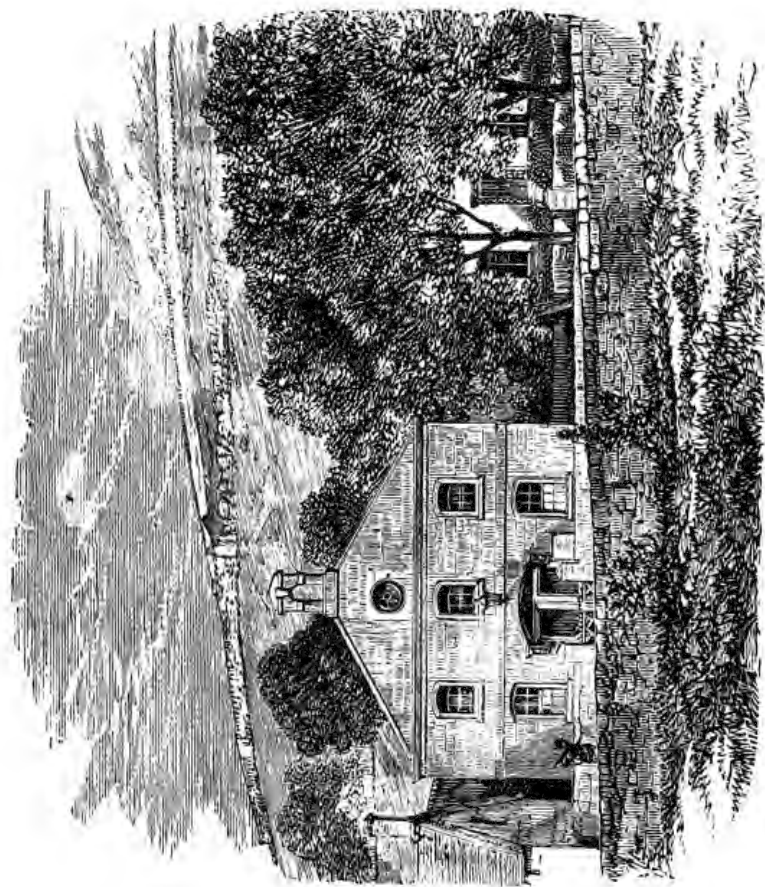
Before, however, the chapel was built, we learn from Mr. Smith's Memoir, already quoted from, that in addition to Mr. Brackenbury's house at Fortune's Well, "another house was hired at a small distance."

We are able to give some particulars of this from the order of the Court of Shaston confirming the licence for preaching in this house, obtained by Mr. Brackenbury from the Bishop of Bristol.

This document is still in existence, and the following is a copy:—

Dorsetshire.—At the General Quarter Sessions of the Peace of our Lord the King held at Shaston in and for the County of Dorset, on Tuesday the Tenth Day of July in the Thirty Second Year of the Reign of our Sovereign Lord George the Third by the Grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, and so forth; and in the Year of our Lord One Thousand Seven Hundred and Ninety Two before Anthony Chapman, Chairman, David Robert Michel Esquires and others Justices of our said Lord the King, assigned to keep the Peace of our said Lord the King, in and for the County aforesaid; and also to hear and determine divers Felonies, Trespases, and other Misdemeanours done or perpetrated in the same County.

At this Court was brought a Certificate, That an House in the Occupation of Mary Mitchell, widow, situate in the Village of Wakeham in the Island of Portland in the County of Dorset, is set apart for the Public Worship of God



THE OLD CHAPEL AND MINISTER'S HOUSE, BUILT BY MR. BRACKENRURY.

by a Congregation of Dissenting Protestants called Methodists, and it was desired this Court would file and record the same.

Ordered—That the same be filed and recorded accordingly

By the Court.

Examined by JOHN WALLIS, *Clerk of the Peace.*

There is a similar document granted by the Court of Blandford on the 15th of January 1793 for Mr. Brackenbury's house at Fortune's Well, which is no doubt the chapel. Mr. Brackenbury had not only given himself to this godly work, but had consecrated his great wealth as well.

On the 12th of April 1794, Mr. Brackenbury purchased a dwelling-house at Wakeham, in the occupation of John Thorner, by church gift from Peter Vine, and on the 29th of the same month a licence was obtained from the Court of Sherborne, and the services were transferred from the hired house at Wakeham to this. In the year 1794 Mr. Brackenbury left Portland, and returned to his family house, Raithby Hall. From this time a regular succession of ministers have been appointed. In the year 1794 the Revs. John Easton and William Holmes were appointed.

Blandford was the same year made the head of a circuit embracing Portland, Weymouth, Poole,

Longfleet, Ham, Monckton, West Morden, East Morden, Povington, Grange or Creech, Swanage, Blandford, and Lytchett.

There is preserved in the minister's house at Fortune's Well the original list of members recorded by the Rev. W Holmes and other ministers in this Blandford Circuit. As I feel sure there are the descendants of these first Methodists who will be interested to find the names of their ancestors, I venture to give the whole in an Appendix as recorded in this document. We regret that in the first two years the names of the members in Portland and Weymouth are not included. I think this may be explained by supposing these places were still more in the hands of Mr. Brackenbury than the minister's.

I have no doubt but that the study of the Register of Names will lead many to endeavour to trace their descent from those who were members over a hundred years ago. There are those who will remember some of them, and, apart from family relations, there is an interest attaching to a study of them.

In the first year's list of the Portland members,

1797, will be noted the name of Agnes Attwooll, a member of Mary Angel's class, who was probably the person who sold the land referred to before. And the name of Jenny Vine as a leader. She must have belonged to the family of Peter Vine who sold the house at Wakeham to Mr. Brackenbury, as there was only one family of this name in the island at this time. Other names, too, I must single out for special notice, because they took such a prominent part in the life and growth of Methodism in the island — the names of Marwood, Angel, Russell, Read, and Whittle.

One other to which I must give prominence is that of Sarah Wiggatt, but known among us for a period of nearly sixty years as Mrs. Gibbs. In the year 1793 Sarah Wiggatt (afterwards Mrs. Wm. Gibbs) was admitted into the Society, most probably by Mr. Brackenbury himself. I cannot do better than to quote at length the obituary notice which appeared in the *Methodist Magazine* for 1861, p. 960, respecting this grand old Methodist:—

August 2nd, 1861, died at Portland, Sarah Gibbs, aged 85, relict of Mr. William Gibbs. Among the first fruits of the labours of R. C. Brackenbury, Esquire, in the island, she, with

her revered husband, stood the test of the persecution during the stormy day. They ranked also among the closest and latest correspondents of Mrs. Brackenbury.

Mrs. Gibbs became impressed by the truth at the age of seventeen, and united herself to the Church in 1793. In 1810 she was appointed leader of a class, which office she filled with fidelity and assiduity, securing the esteem and admiration of those who were entrusted to her care.

In her humble cottage the ministers were cheerfully and hospitably entertained, and no visitor received a more hearty welcome.

In her deportment she was a fine specimen of primitive godliness—plain in dress, unassuming in carriage, cheerful in disposition, liberal in her acts of kindness, a keeper at home, a peacemaker, yea, an Israelite indeed.

During her final affliction she was most anxious to glorify God by patient submission. When the wheels of life had become nearly still, she raised her hand and whispered, "Oh, let me catch a smile from Thee, and drop into eternity."

The descendants of this good person still cherish many relics which have come down from her and her husband, and among them an old class paper of hers before class books were introduced, and you may recognise among the names some whom you have known—although bear in mind they were members over seventy years ago.

1820. Sarah Gibbs, Leader: — Mary Scholar, Elizabeth Fuzzard, Sarah Allen, Susannah Pearce, Susanna Allen,

Mary Wingate, Susanna Angel, Alice Winter, Susanna White, Elizabeth Sansom, Ann Davis, Ann Dryer, Sarah Fry, Sarah Sansom, Grace Angel, Elizabeth Mills.

In the old parish vestry records for the year 1791, I find Mr. Wm. Gibbs was a churchwarden ; but shortly after this an entry is made in the same book of a church meeting at which it is decided to repair the roof of the church at an estimated cost of £300. This being a large undertaking, the principal parishioners sign the book in support of the undertaking, but Mr. Gibbs' name is not among them. We have evidence that he had thus early joined the New Society ; and when he died, the Rev. John Manning, the clergyman in charge, refused to preach a funeral sermon for him.

His son, to whom we have previously referred, and other good Methodists, felt much grieved at this, and it was this incident which led principally to the laying out the land adjoining the chapel at Fortune's Well as a graveyard.

Charles Whittle, too, is very early found connected with the Society, and is soon honoured with the esteem and confidence of Mr. Brackenbury. As

far back as the year 1799, we find him receiving letters and money for the good of the poor of the island and the Society from Mr. Brackenbury. One dated February 7th, 1800, I think will be interesting if given in full.

DEAR BROTHER,—It is some months since I had the pleasure of hearing from you, and I acknowledge myself faulty in not answering your letter. As I have not brought it from home, I do not recollect the particulars thereof, only that your own soul was prosperous, and several likewise of the Society, but that others were grown slack. This is generally the case; the light is not to every one the power, and numbers settle in decency of outward conduct, observing the exterior of religion, while the inward life and spirituality of it are left behind. But blessed be God it is not so with all; those who walk in the path of self-denial, combating their passions and watching unto prayer, preserve a savour of life and grace in their vessels, and are known of the Lord by the daily tokens of His love, which He kindly affords them, and by the fresh supplies of daily strength to help them on their journey. And this is by as certain a rule as the earth is rendered fruitful by painful labour and industry on the part of man, and by the genial heat and refreshing showers of the heavens.

Enclosed I have sent you a £10 bill, which you will please dispose of as you did that the last winter among our poor friends. I wish it had come sooner, since they must have suffered greatly for want of bread and coals. However, as their necessities are yet, I fear, for the most part unsupplied,

I hope the present remittance will be found a seasonable relief.

You will not forget to send me word as soon as you receive this, without waiting to distribute it, and direct your answer to me at Mr. Ancoats, Retford, Nottinghamshire, where we are going to-morrow, and shall spend a week with our friends. Afterwards, we intend, God willing, to visit part of Yorkshire, and then proceed by Leicestershire, Northamptonshire, and Bucks, to London ; but whether we shall reach to Portland on this journey is very uncertain. We have no carriage or servant with us, and therefore are obliged to hire post-chaises, which at this time are very dear. Indeed, this part of England suffers greatly, and is likely to suffer more before the next harvest, from the great scarcity of corn both for man and beast. The hay likewise is very indifferent, and it is not, I suppose, very much better with you. Surely the Lord is coming near to judgment against a sinful land, and if we do not "hear the rod" we may fear more dreadful strokes than we have hitherto experienced.

I sent Brother Kelk £20 to Poole, which I understood he received, and which he said he should acknowledge, but to my great surprise I have not received a single line from him, though it is almost two months ago.

Through Divine mercy we are both tolerably well, and humbly desirous of being directed, governed, and blest by our Great Master in His work.

We entered on the New Year with renewed dedication of ourselves to God, and we hope to see still more glorious displays of His wisdom, power, and goodness in regard both to ourselves and others ; but above all we wish to lie low, even in the dust, before Him, this being the temper most

pleasing to the Lord, and most becoming creatures and sinners that can call nothing their own but ignorance and weakness, but deformity and defilement.

Our kind love to friends as if mentioned by name. Mrs. B. joins with me in love to Sister Green, and thankfully acknowledges her last kind favour, which she intends to answer. Our love likewise to Mr. and Mrs. Kelk.

Suppose you have heard of young Mr. Green, who laboured among you two years ago. He died at Bath of brain-fever. His end was peace.

Remember me kindly to your mother and dear family.— I remain, dear brother, your friend and servant in the Lord,

R. C. BRACKENBURY.

P.S.—You will not forget to acknowledge the receipt of this as soon as possible, and let me know how the Society fares both in temporals and spirituals.

The young minister referred to in Mr. Brackenbury's letter was the Rev. Robert Green, who was appointed with Robert Smith junior and Mark Daniels to the Poole Circuit in 1797

In this year Poole was made the head of a circuit which included Portland. In 1805, however, this honour was conferred upon Weymouth, and Portland formed part of the Weymouth Circuit up to the year 1857.

During our connection with Weymouth one minister always resided at Portland, and in the

house close by the chapel, which was also erected and furnished at Mr. Brackenbury's expense.

It is impossible not to perceive the great attachment Mr. Brackenbury had to Portland, and how deeply we are indebted to him for our existence as a Society.

LOCAL PREACHERS

From 1791 to 1794 Mr. Brackenbury and Mr. Smith were resident in Portland, and from that time to the present a regular succession of ministers have been appointed. We must not, however, forget that from the first the Methodist Church everywhere was greatly indebted to that body of earnest men to whose labours Portland, in common with all other places where Methodism has been established, owes a lasting debt of gratitude.

There sprang up, as it were, with Methodism, a select band of local preachers like John Haine, who was born at Shaftesbury, and who played an important part in early Methodist labour.

We may gather from *Lives of Early Methodist*

Preachers facts of great interest concerning such men.

John Thicks, too, was another, and we have a most interesting account of him in *Methodism in Dorset*. It says :—

One Saturday morning in the winter of 1806, this good man set out from Langton, in the island of Purbeck, to walk to Portland, a distance of twenty-five miles. The ground was covered with snow, and the roads almost impassable. A sharp, icy wind, whetted into bitter keenness by its passage over the sea, cut the face of the sturdy pedestrian. He, however, struggled on, losing his way sometimes, but never daunted. At last, hungry and almost frozen, he arrived at Weymouth, and went to the Superintendent's house. Here he found dinner on the table, but so great was his modesty, that to every request to partake he answered, "No, thank you," and sat watching with the resolution of a martyr the demolition of a fillet of veal. In the afternoon he started from Weymouth, leaving the cheerful fire and snug room for the snow and bitter winds that had waited for him as a prey ; and so down to the ferry, and across in the ferry - boat to Portland. That little ferry - boat, afterwards the object of much interest to belated local preachers, when notwithstanding their wildest hallooing it persisted in staying on the wrong side of the channel.

To such men as John Thicks, Methodism will ever be indebted ; and it is gratifying to know that the noble lineage of local preachers has not died

out, but that they are even to-day a mighty army, doing valiant service for the churches.

On the Thursday evening following the evening when my paper was read, Mr. Rd. Webber, in his lecture on "John Wesley and his Hymn Book," gave some very interesting particulars concerning Methodist local preachers, and it is with his very kind permission that I am able to repeat those particulars here.

Mr. Webber said:—

It was stated in an address given in City Road Chapel last summer by Mr. Owen Clough, F.R.G.S., F.S.S., etc., President of the Local Preachers' Aid Association, that in the Wesleyan Methodist Society the local preachers are eight times as many as the travelling preachers. Out of every seven services taken throughout the country in Methodism, five are taken by local preachers. This refers to the old Body. There are 5500 pulpits depending every Sunday on local preachers. What would it cost Methodism to supply these services? I will put a local preacher's services as worth five shillings a sermon. And I may say that is the estimate many people put upon them. That would be a cost to Methodism of £2750 per Sunday, or £143,000 for the year. If you take the whole of the Methodist Churches, viz. the old Body in England and Ireland, the Methodist New Connexion, the Primitive Methodist, the Bible Christians, the Methodist Free Church, and the Methodist Reform Union, including those on trial and supernumeraries, there are 3920

ministers, while local preachers are 39,972. These figures do not, of course, include foreign missionaries, but give a proportion of ten local preachers to one itinerant minister.

It would perhaps be impossible to estimate correctly the value of the labours of this body of men. Their services in the pulpits by no means represent the whole of their work. It is perhaps no exaggeration to say that without them the Methodist Church could not have attained its present dimensions and power, nor performed the great work which is her glory.

MORE BRACKENBURY LETTERS

At the period just referred to, when John Thicks walked from Langton to fulfil an appointment, the Rev. Samuel Woolmer was stationed at Portland, and I have been favoured through the kindness of Mr. George Stampe, of Great Grimsby, with an original letter of Mr. Brackenbury's to this good minister, dated 14th October 1806.

It reads thus :—

RAITHBY HALL.

DEAR BROTHER,—It gave us great satisfaction to hear of your appointment to the Weymouth Circuit in the place of

our valuable friend Mr. Henshaw, and your kind letter of the 27th ult., informing of the prosperous state of the Circuit, was highly acceptable. No doubt the contrast is great between the simple rustic manners of the Society in Portland and the more refined manners of Stroud, but their genuine piety will, I hope, in some measure compensate for the deficiency, and render what would otherwise wear the aspect of a desert pleasant and delightful as the garden of the Lord.

I have enclosed a bill, £20, which will go towards defraying the annual expenses in Portland. I used to contribute something towards Weymouth, but that I must withdraw, as it is pretty well able to support itself.

My customary allowance to Portland is £30 per annum, which I purpose to continue; and if any part of the old furniture in the house wants replacing with better, hope to be able to do so in the spring.

I fear we shall not have it in our power to visit Portland this year; but be assured, my dear Brother, it will give us peculiar pleasure to spend a few weeks in your agreeable company, and in that of Sister Woolmer, when Divine Providence shall again conduct us to that favoured spot.

It will always be extremely gratifying to us to hear of your increasing prosperity, and more especially at Poole, on which place much labour has been bestowed with little prospect of success, till this late favourable gale of Divine influence.

What encouragement does such a gracious visitation afford to the faithful labourer to *sow* and *thresh* in hope, tho' for the present he may discover small fruit of his labour!

I should have paid more early attention to your very

welcome letter, but could not procure a bill sooner. Please to acknowledge the receipt of it when convenient. You need not be under any apprehension of its being returned, as happened to one or two drawn by my agent in favour of Brother Henshaw.

Be so good as to present our very affectionate regards to the Society in Portland. And I remain, my dear Brother, with cordial love and esteem, your unworthy fellow-helper in the work of ye Lord,

R. C. BRACKENBURY.

P.S.—Present us affectionately to your beloved Partner. Mrs. B. also begs you will accept her kindest remembrance. Our love to your colleagues."

All the information we are able to gather of the early days of Methodism in Portland is inseparable from the name of Mr. Brackenbury.

This good gentleman, with his excellent wife, spent much of their time at Portland, visiting it almost every year, and frequently spending much time here. Sometimes they came all the way in their own carriage.

Writing to a friend at Freshford, Wiltshire, August 14th, 1812, Mr. Brackenbury says:—

Mr. Dermott, you have probably heard, is appointed to Portland. May the Lord of the harvest bless his labours abundantly both there and at Weymouth!

Since the sitting of Conference we have been favoured with several letters from our worthy friend Mr. Dermott.

Thirteen preachers died the last year, and thirty-two were admitted into full connexion ; but what seemed most to gladden the hearts of the brethren, and cause many thanksgivings to God, was the good news that the Bill in Parliament granting full toleration to Methodists and Dissenters had passed agreeably to their wishes, and that a more open door for preaching the Word is now set before them than they ever enjoyed before.

CHAPTER VI

SUPERSTITION AND TROUBLE

ABOUT three or four years after this, a circumstance of very serious importance happened to the little Society at Portland. It was about the year 1816, when the Rev. Francis Derry was at Portland.

Superstition and the belief in witchcraft had so possessed the minds of the people, and among them several of the most prominent members of the Methodists, that indeed very serious injury was being done through this belief. Almost every event was supposed to be regulated by this evil power, and every misfortune was attributed to the witch.

It does appear that a firm policy was necessary to deal with this mischievous superstition, but we are obliged to question the wisdom of the high-handed treatment it received at the hands of Mr. Derry.

It would seem that he personally interrogated each member in the classes, and if they admitted their belief in witchcraft, he instantly struck their names off the Class Register, and thus about fifty were turned out of the Society. Among these were Charles Whittle and Robert Hinde, leaders and local preachers, and many prominent members—all of whom were most sincere and godly persons.

Men like Charles Whittle and Robert Hinde could not remain idle, and although thrust out of the church of their choice, felt that they must find employment in some other portion of the Lord's vineyard.

The result was the foundation of a new church, which had its centre at Chiswell; and ultimately a chapel was built. For years this went by the name of "Conjurer's Lodge," and much bitterness of feeling was experienced.

Although this church had so peculiar an origin, we are pleased to know it has been owned of God as the centre of much useful labour.

For ten years these good men laboured as preachers and workers for God in this new sphere; but at length wiser and kindlier counsels prevailed,

and the longed-for welcome was extended to them, which they gladly embraced and returned.

In the good providence of God the Rev. James Dunbar was appointed to Portland. And the friends who had felt the strain and burden of sustaining the Society in the meantime, took counsel with this very active and zealous minister, and ultimately Mr. and Mrs. Gibbs, with Mr. Dunbar, attended the Bristol Conference, for the purpose of consulting how best to effect a reconciliation. This happy event was ultimately brought about by the kindly assistance of Mrs. Brackenbury and Squire Roberts, who had for many years been a close friend of Mr. Brackenbury.

We are indebted to the good Mr. Wm. Lowman, late of Southwell, for an account of this happy incident, as we are for very much interesting information respecting the early days of the present century.

Mr. Lowman records that on the 3rd of July 1826, Mrs. Brackenbury invited all the scholars of the Sunday schools to take tea in the yard at the back of the minister's house.

After the tea, two meetings were held—one of the young people and female members of the Society, which Mrs. Brackenbury addressed, taking as her subject "Love Letters,"

and said the 13th, 14th, and 15th chapters of St. John were choice love letters.

The other and more important gathering was a special leaders' meeting, to consider the desirability of readmitting Charles Whittle and others into Society. Squire Roberts gave some wise counsel, and a formal invitation was agreed upon, and instantly accepted.

The next day, July 4th, Squire Roberts preached in the Wakeham Chapel, which had at that time not been open quite a year. His text was from the 8th chapter of Zechariah, 20th verse to the end of the chapter: "Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you."

The following evening, as if to perfect the reconciliation, Squire Roberts preached in Charles Whittle's house at Southwell from the text: "Now He that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit" (2 Cor. v. 5).

On the following Saturday, the 8th of July, all the male members of Society were entertained at supper by Mrs. Brackenbury at the same place as the tea.

The next day was the Sabbath, and a goodly number had

gathered in the chapel at Fortune's Well. The morning and evening services were both taken by this same good gentleman. His text in the morning was taken from the 40th chapter of Isaiah, verses 27 and 28 ; and in the evening he preached from the words, "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent" (John xvii. 3).

To ratify the union which had been formally made, they gathered around the table of the Lord, and such a sight was presented as would gladden the hearts of the ministers of the largest churches of to-day. One hundred and thirteen partook together of the emblems of the Saviour's dying love. Thus was brought to an end the unwilling and unhappy separation of those whom most admitted were a sincere though mistaken people.

I was curious to know, as perhaps some of my readers are, who this gentleman "Squire Roberts" was, and am able to furnish the following information respecting him. He was a gentleman of fortune belonging to Bath, but who quite early formed a close friendship with Mr. Brackenbury. He is referred to by the daughter of Dr. Adam Clarke as a man of piety, education, and taste, as well as of fortune. Dr. Coke, writing to him in 1805, says: "For you, my dear sir, I feel greater friendship than for any other man on earth, except perhaps Mr. Brackenbury."

But we must retrace our steps, for we have made a leap over ten years of our Church history. Yes, these ten years were years of anxiety and struggle. Among the men who had been separated from the little Society were those who had been the trusted leaders and most zealous workers, and the work which had been carried on by them was not permitted to cease, but what had been done by three or four had now to be done by one.

It is a joy and inspiration to us to know that there were those ready to do it. There might have been seen good old James Wallis going straight from the quarry to Fortune's Well to meet one of the four classes which had now fallen to his lot to lead, and good old Mr. Dine and Mr. Marwood, Robert Mitchell, Richard Cook, John Andrews, Robert Hoskins, and others, with younger men too, who had each their share of work.

Notwithstanding the trouble which this separation caused, a revival broke out, commencing at Southwell. Here, where there was a Sunday school held in the house of Charles Whittle, the help of this good man was indeed missed. Mr. Robert Mitchell was appointed superintendent, and the school was held

in old Betty Hinde's cottage. It was, however, afterwards transferred to Wakeham. Hitherto the services at Southwell had been held in Charles Whittle's house, but through the unpleasant separation just now referred to, this became no longer possible. Other steps were immediately taken, and after temporary arrangements we find an application was made by the Rev. William Worth to the Lord Bishop of Bristol, and on January 9th, 1818, a dwelling-house at Southwell, in the occupation of William Pearce, was duly registered for religious worship.

SUNDAY SCHOOLS AND LIBRARY

One of the most interesting "finds" which has come to my hand was given me by one of Mr. J. J. Patten's workmen (Mr. Stickland) since my paper was read. It was found behind the chimney corner in the old "Punch Bowl" public-house, which has recently been rebuilt. It is a print of what doubtless was the announcement of the Sunday school anniversary services and hymns for the year 1819.

The name written upon it is "Mary White," who was a scholar in the Wesleyan Methodist Sunday school at the time, and whose parents kept the "Punch Bowl." It is interesting, and an evidence of the good work of Methodism in Portland, to know that among our church members and workers to-day are found her grandchildren and great-grandchildren.

As the information this paper contains is reliable, and gives the number of Sunday scholars, and perhaps the only proof of the existence of any Sunday school and library in Portland at this date, I think I cannot do better than give it here in full.

On Sunday 22 August 1819

A Sermon will be preached

in the Methodist Chapel, Portland

By the Rev. WILLIAM WORTH,

For the benefit of the Sunday School established
there, and at Southwell.

A Catechism and several Hymns will be repeated
by the Children.

Service to commence at six in the evening.

The number of children at the Chapel is 156, and at Southwell 50.

A Library is established chiefly for the use and benefit of the School. The children which are recommended for

diligence and good behaviour have access to the Library gratis ; this, it is expected, will be a more extensive and permanent benefit than the giving them books as rewards—a practice which is thereby in a great measure superseded.

HYMNS TO BE SUNG BY THE CHILDREN

In cheerful songs of grateful praise,
We would our feeble voices raise,
And celebrate with one accord
The goodness of our gracious Lord.

Great God ! Thy love, Thy matchless love,
Is sung by all Thy saints above ;
And we Thy children here below,
The greatness of that love would show.

Our lives are guarded by Thy care,
Our feet preserved from every snare,
Our minds directed to the road
That leads to virtue and to God.

'Tis by the guidance of Thy hand,
We in Thy awful presence stand,
And oft within Thy house appear,
Thy word to hear, and join in prayer.

For these our generous patrons too,
We would our grateful thanks renew ;
O may each infant mind they rear,
Thy precepts love, Thy name revere.

And when that awful day shall come,
That Thou, great God, shalt call us home,
May we with these Thy servants join,
To sing Thy praise in hymns divine !

Chorus

To God the Father, God the Son,
And God the Spirit, Three in One,
Be honour, praise, and glory given,
By all on earth, and all in heaven.

O hear, Thou great Supreme !
The artless notes we raise ;
While angels swell the theme,
In far sublimer lays,
Fain would our souls in praise ascend,
To bless the helpless orphan's Friend.

On His bright throne above,
He hears the mourner's sigh ;
With soft paternal love
He wipes the streaming eye ;
And to relieve the bosom's smart,
Plants pity in the human heart.

From that rich fountain flow
The mercies to us given ;
Protected here below,
And trained for bliss in heaven,
Our earliest days His gifts proclaim,
And call us to adore His name.

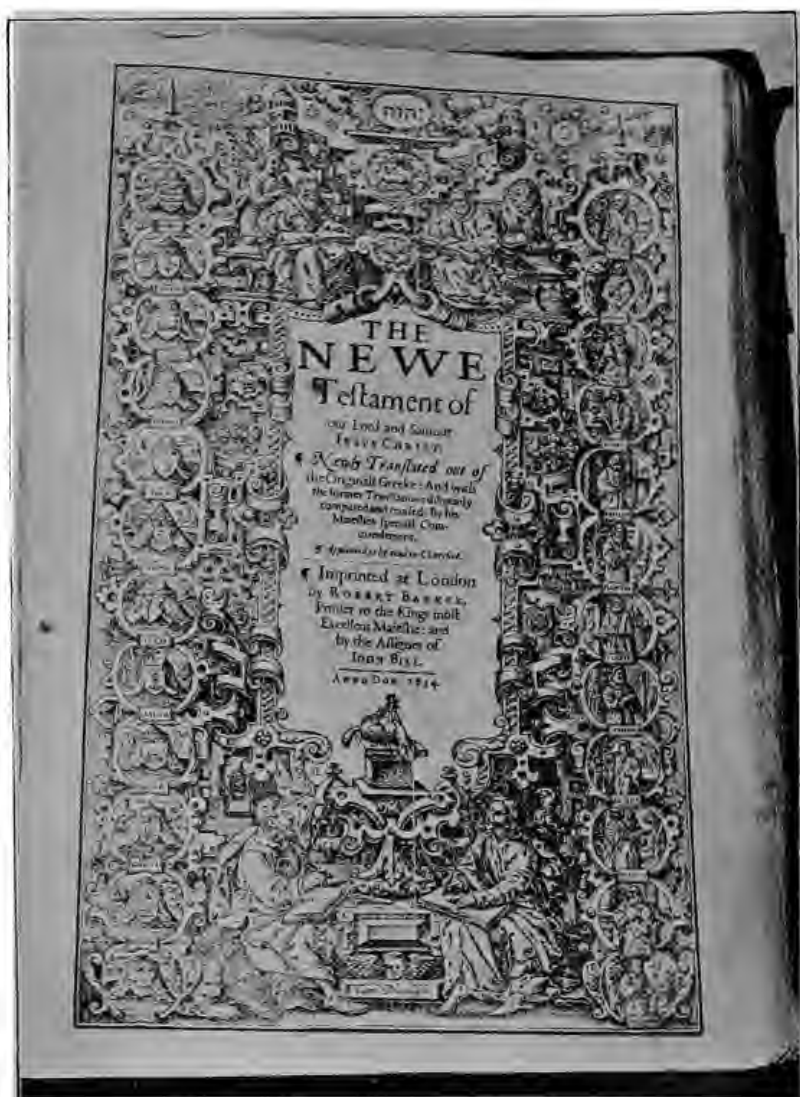
Oh may each gen'rous friend
In blessing us be blest !
May peace their steps attend
To that eternal rest
Where every brow a crown shall grace,
And Hallelujahs fill the place.

Chorus

Oh may this glorious work
Be crown'd with great success !
May thousands yet unborn,
This institution bless !
So shall thy praise be sounded high,
Throughout a vast eternity.

The Methodist Sunday schools were the first in the island. The school at this time at Wakeham (which was a branch of the Fortune's Well School) was held in old Jan Thorner's cottage. There are those to-day who can remember Jan Thorner, but it may be news to some to hear that he died at Weymouth at the age of one hundred and three years, and was brought back to Portland to be buried.

This cottage at Wakeham was the house referred to as purchased by Mr. Brackenbury in 1794, and was the home of the first Sunday school on the Hill.



PICTURE FROM THE OLD CHURCH BIBLE.
(From a Photograph by Mr. W. FANGBOURNE.)

MR. BRACKENBURY'S DEATH AND LEGACIES

“In the summer of 1818 it became apparent to the friends of Mr. Brackenbury that the close of his useful life was rapidly approaching. For the last three years the Rev. John Keeling as a faithful friend had shared in the pious care of ministering to this good man, and had been as a son in the gospel and a member of the family. In his last illness, reclining on the arm of his faithful friend, he somewhat suddenly sank at his seat, Raithby Hall, on the 11th of August 1818, aged sixty-six years. As is fully shown, his whole man—body, soul and spirit—was one oblation to God; while his wealth was always used by him as a trust devoted to the good of the cause which was so dear to his heart—the extension and prosperity of the work of God.”

It is more than probable that had this good man been in sufficient health to pay his usual visits to Portland during the last three years of his life, his influence might have prevented the separation and dissension just now referred to.

Although he had not been able to come to Portland for some time, he had not forgotten his friends there. Even when he was passing away, he left perhaps his most precious legacy to his dear friend at Portland, Mr. William Gibbs. That legacy was his pocket Bible, from which he read his first text when he came to preach the gospel at Portland, twenty-seven years before.

On the occasion of our celebration we were privileged to have the loan of this Bible by the family, who prize it very much indeed.

On the fly-leaf of this precious book is written by his own hand a little poem or prayer, which if sincerely uttered might be appropriately recited by all of us before reading God's word.

THE POEM

"R. C. BRACKENBURY"

O guide my judgment, guide my taste,
Sweet Spirit, Author of the Book,
Of wonders told in language chaste
And plainness not to be mistook.

Oh, let me muse, and yet at sight
The page acknowledge all Divine,

Let there be light, and there was light,
Let man in God's own image shine.

Who his soul's rapture can refrain,
At Joseph's ever-pleasing tale,
Of marvels the prodigious train,
To Sinai's Hill from Goshen's Vale.

The psalmist and proverbial seer,
And all the prophets, sons of song,
Make all things precious, all things clear,
And bear the brilliant word along.

Oh, take the book from off the shelf,
Peruse it meekly on thy knees,
Best panegyric on itself,
And self avouched to teach and please.

Respect, adore it, heart and mind,
How greatly sweet, how sweetly grand ;
Who reads the most is most refined,
And polished by the Master's hand.

Mr. Brackenbury was the author of several small works. Among them, a *Book of Poems, The Holy Angels, Sacred Poetry and Hymns in the Principal Histories of the Old and New Testament*. He also revised a hymn-book originally written by William Cruden, and added two hymns of his

own to this collection. A few of these hymn-books still remain in the island. I have one which is in an excellent state of preservation.

There is another old book in my possession upon which I set especial value, not having seen another like it. It contains the Church Service; the form and manner of making and ordaining of Superintendents, Elders, and Deacons; twenty-five Articles of Religion; the General Minutes of the Conferences of the Methodist Episcopal Church in America, forming the constitution of the said Church; and a Collection of Psalms and Hymns. Published by John and Charles Wesley. Printed in the year 1791.

It is probable this book was brought to Portland by Mr. Brackenbury and presented to some one of the early Methodists here.

Immediately after her husband's death, Mrs. Brackenbury transferred the chapel and dwelling-house at Fortune's Well, and also the "School House" at Wakeham, to the Society. The deeds of this transfer bear the following dates: May 8th, 1819, a lease of the properties, and on the 29th of the same month the sale or transfer for the sum of ten shillings to the following trustees:—

William Gibbs, Easton, Farmer.
John Marwood, „ Cordwainer.
Francis Pearce, „ „
John Dine, „ Blacksmith.
John Andrews, „ Quarryman.
William Wallis, „ „
Henry Stone, „ „
Robert Pearce the younger, Fortune's Well, Taylor.
Benjamin Fuzzard, Fortune's Well, Mason.
Edward Allen, Chisel, Master Mariner.
John Angel, „ „
Robert Pearce the elder, Chisel, Gentleman.
Thomas Flew, Chisel, Grocer.
Abraham Mills, Chisel, Baker.

Fortunately for us as Methodists, Mrs. Brackenbury, who had for many years been the earnest and loving co-worker with her husband, had also acquired a most sincere regard and affection for Portland. She is referred to in *Memoirs of Raithby Hall* in the following terms:—

This lady was a person of singular piety, much strength of mind, and unwearied diligence in every good work.

Miss Sarah Holland had joined Mr. Wesley's Society at the age of sixteen, contrary to the wishes of her family, though in accordance with her own conviction of right.

Her father was an affluent man, and Captain in the Militia ; but neither himself nor her gay and handsome sisters cared for spiritual things, but rather doing all in their power to

dissuade her from casting in her lot with the despised people of God.

But none of these things moved her. She at once boldly took up the consecrated cross, and bore it firmly and consistently to the end of her long life.

Mrs. Brackenbury survived her husband twenty-nine years. All through these years she continued the friend and benefactress of Portland. She visited it frequently, and often made it her home. We have abundant evidence of this. In letter after letter which it has been my privilege to see and read, she speaks of Portland and its people in the most endearing terms.

Writing from Portland to the wife of the Rev. Richard Smith, she says:—

You will see by this date, my dear friend, that you rightly conjectured that I might be from home, and yet I have but exchanged one home for another, for this place speaks to my heart of endearments and enjoyments so deeply inwrought in my very existence that they will live and die together.

When we remember that this lady possessed one of the most beautiful homes, at Raithby Hall, that a person could have in this world, we cannot but be proud that she should so highly esteem Portland. The Rev. John Wesley in his Journal,

3rd July 1788, refers to it thus: "We went to Raithby—an earthly Paradise—how gladly would I rest here a few days! But it is not my place. I am to be a wanderer upon earth: only let me find rest in a better world."

This one extract, I think, proves the deep and almost inexpressible affection she had for Portland.

Although Mrs. Brackenbury stayed at Raithby Hall more than usual after the death of her husband, yet Portland was perhaps more favoured than any other place with her presence.

CHAPTER VII

FIRST CHAPEL ON THE HILL

IN the year 1823, during the time the Rev. John Appleyard was stationed at Portland, the first remembered Sunday school treat took place. It was not the usual "cake and tea," but beef and plum-pudding ; and it took place not at the chapel, nor the schoolroom (for the latter was not yet built), but at the Crown Hotel at Chisel.

It is remembered to-day by some who were present—Mr. Thomas Attwooll of Wakeham, and Mrs. Lowman of Southwell, widow of Mr. William Lowman, whose writings I have so often quoted. Mrs. Lowman, now ninety years of age, has been a member of the Society for seventy-one years.

On leaving the hotel to return to the chapel, each scholar was presented with an orange, and

some remembered it as the first orange they ever had.

The year following this happy incident was perhaps the saddest and most terrible that has ever happened to Portland.

Towards the close of the year 1824 the weather was unusually wild, and on the 23rd of November the sea rose so high that it overflowed the Chisel Beach. Anything like it had not been known before, and hence the people were not prepared for it. The story is a tragic one. The old and weak, the infant and the mother, were borne down by the flood. Twenty persons were killed or drowned. Between twenty and thirty houses were washed down.

In Mr. Lowman's writings there is a touching story in connection with this event. He tells of one Grace Mitchell who was among the number who were drowned, and whose funeral took place on the 6th of December. In the afternoon of this day, and perhaps after returning from the funeral, a young man, John Comben, with his brother, Thomas Comben, and Mr. Lowman, were walking from Chisel around under the cliff, whilst

the father, Bartholomew Comben, was walking along the top; suddenly, and without a moment's warning, a large portion of the cliff fell away, eighty or ninety yards in length, and representing thousands of tons.

Mr. Lowman, who has made a very full and interesting record of it, says that it was between three and four o'clock in the afternoon. He only just escaped, being but a few yards from his companion, who, he says, "was beat to dust." Mr. Lowman says also that in this case "sudden death was sudden glory," for frequently had this young man spoken to him about his being prepared to die; for he (Mr. Lowman) was not at this time a Christian. But just a page or two on, in the same manuscript, is written: "Memorandum that on the 8th day of April 1826 William Lowman joined the Methodist Society, and met in John Andrews' class."

The year 1825 was a year of some importance to Portland in several respects, but we must pass over those matters which pertain to general interest and restrict our remarks to Methodism.

We may, however, mention that in consequence

of several disasters and deaths which had occurred while crossing the ferry, subscriptions were canvassed for the purpose of erecting a bridge at this place. The arrangement for crossing with the boat and rope had been utterly destroyed by the gale of last year.

The story of the building of this bridge, and of the common money which was afterwards invested in it, I need not further refer to.

This year saw the first piece of railway laid in the island.

Its chief interest to us as Methodists is, that it witnessed the erection of the first chapel on the Hill.

It must not, however, be forgotten that regular services had been held at Wakeham from the first. Some are still with us who remember the Sunday school in Jan Thorner's cottage, where the girls met upstairs, and the boys on the ground floor. Besides which, many a cottage was used for class and prayer meetings.

The old thatched cottage at Wakeham had now to give place to the chapel, which furnishes another proof of the generosity of Mrs. Brackenbury.

As the chapel and minister's house at Fortune's Well had been built by her husband, so this was built at her expense.

On the 7th of August 1825 the Rev. George Smith came to Portland for the purpose of opening this first chapel on the Hill. No more fitting person could be found, for it was this same good man who, as the companion of Mr. Brackenbury, came to Portland in 1791, and who first suggested to Mr. Brackenbury the desirability of building the chapel at Fortune's Well, who worked for its erection, and who must have taken part in its opening.

For a Memoir of this excellent man, I can only refer you to the article before quoted, which may be found in the *Methodist Magazine* for the year 1833, written by his son, Mr. William Bramwell Smith.

No doubt he would find an agreeable contrast in the character and behaviour of the people in Portland now to those of whom he wrote in April 1791. Then he said of the people of Portland, "And whereas strangers formerly could hardly pass on the road unmolested," "now order and decorum

are seen in all parts; and although smuggling is still carried on by some persons, it is greatly curtailed."

Mr. Smith entered the ministry whilst at Portland in 1792, and after a long and faithful service of much important labour, passed away to his reward on the 25th day of January 1832.

His visit to Portland, after an absence of over thirty years, was, as we have said, for the purpose of opening the chapel at Wakeham. His text on that occasion was taken from the 28th chapter of Genesis, 16th and 17th verses: "And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."

On the following day he preached in the mother chapel at Fortune's Well from the text, "God is love. He that dwelleth in love dwelleth in God, and God in him."

It becomes us to pay a tribute of grateful respect to the memory of Mr. Smith, for we owe him much. Whilst we would not attempt to lessen the respect

due to Mr. Brackenbury, who reintroduced and established Methodism in Portland, we must remember that Mr. Smith was his companion and fellow-labourer, and bore with him the opposition and reproach which their work here received. It is to him more than to any other that we are indebted for a full and detailed account of their labours in Portland and other places in Dorset.

We cannot pass away from the year 1825 without referring to the death of one who is remembered as the "Portland Boy." James Mabey died in September of this year, and after his death his friends discovered in his room a diary, which he had kept for the last year past. It was not so much a record of events, as the register of the pious and sacred breathings of his soul. In that diary for the 7th of August he writes: "Mr. George Smith opened our little chapel at Wakeham to-day."

For a fuller account of this chapel, I give an extract from the *Wesleyan Methodist Magazine* for December 1825:—

Wakeham, Isle of Portland, in the Weymouth Circuit.—
On Sunday, August 7th, 1825, a new chapel was opened in

this place by the Rev. George Smith. It is about 24 feet by 36 within, and will cost nearly £190. Every Sabbath day in the afternoon it is crowded ; all the pews are let, and more are applied for. The erection of a gallery is already contemplated.

The Rev. James Dunbar commenced his labours in Portland this year, and his first sermon in the island was preached on the 29th of August. We have already referred to the good work of this useful man, and in Mr. Lowman's writings are entered perhaps the texts of all the sermons he preached in Portland.

The year following is also crowded with incidents of both Methodist and general interest. We have already noted that it was this year that the breach was healed in the riven Society.

There was no chapel at Southwell as yet, but Mr. Dunbar made a regular practice of preaching there—in the open air when the weather permitted, and at other times in Charles Whittle's house.

MRS. BRACKENBURY'S FAVOURS

We are this year introduced to another of the faithful band of local preachers, in the person of

Daniel Wallis. He was a poor man—a carter—belonging to Preston. He was, however, possessed of an intelligent mind and a noble nature.

After his conversion he felt called to preach; and although in a very humble way, yet his efforts attracted attention.

Among those who first noticed his conduct was his own master, who belonged to that class of people who had no sympathy with Methodism, and could not retain in his employ a man that had the presumption to preach. He was consequently dismissed.

• There were others, however, whose attention had been attracted, and among them one who perceived that this man was possessed of talents that were worthy of opportunities of improvement. He was fortunately a young man, and by the generous help of Mrs. Brackenbury was apprenticed to a carpenter, and devoted his spare time to Christian service. After some time he emigrated to America.

We are pleased to be able to record, however, that in Portland during these years there seems to have existed a very friendly feeling between the Methodist Society and the Church. These cordial

relations were largely due to the good influence of Mrs. Brackenbury, who when sending hampers of game and other presents to her Methodist friends, did not overlook the clergyman and his family. I may here insert one of her letters, written to Mr. and Mrs. Gibbs.

DEAR FRIENDS,—Accept my best thanks for your kind letter and kind present of a sheep. It gives me much pleasure to hear of the spiritual prosperity you are so happy as to witness. I am glad that a new class has been formed, that you have many hearers of the word, and that Mr. Dunbar is so active and zealous among you ; and I sincerely hope the present season of affliction in the island will be sanctified to many. It loudly cries—‘Prepare to meet your God,’—and oh, how much better to meet Him now in the way of mercy than to meet Him hereafter in the way of judgment ! I am glad also to hear that your Sunday school is so well attended, and sincerely hope, if it pleases God to continue my health and life, to come in the spring, that we may by His blessing be helpers in each other’s joy. It is refreshing to the spirits of weary pilgrims sometimes to meet in the way to our Father’s house ; but when we arrive there, who can tell what the triumph will be ! Oh, let us mend our pace heavenward. Let us push on with fresh speed. The path of life is very short, so that we need not fear any long tarrying in the vale of woe. Beside, the Saviour’s love and the Saviour’s presence will comfort and support us to the end, if we look to Him and depend on Him.

Offer my Christian love to your whole family, to the

preachers and the friends, and tell them not to forget how much I need their prayers, as I do yours also.

And now let me say how very delicious we think the Portland mutton is. My best friends in this place and neighbourhood have been allowed to taste it, and all agree in the superior quality and flavour of it above our Lincolnshire mutton; so that you see that you have not only gratified me by your kindness, but you have enabled me to gratify my friends also.

I should enclose a bill in this letter towards the preacher's board in Portland, but I fear it might not come so safe as by post, so that it shall be sent in a few days to Mr. Rossell.

Praying that the abundant grace of God may be your portion, I remain, dear friends, yours affectionately,

S. BRACKENBURY.

I wish you may relish the hare and goose as much as we do your excellent mutton.

Some of the later letters contain specific reference to the clergyman, and tell what presents are for him. The kindly feeling is very manifest in such services as the annual missionary meetings. I may be pardoned if I give the amount of collection at the Foreign Missionary Meeting of the church held on the 20th of August of this year, and friends may be able to compare it with the collections of present years. The amount was £8,10s 3d.

On the 2nd of September a special collection

was made at the church on behalf of the widows and orphans of men lost in the Weymouth packet. This was a very painful calamity. It is recorded by Mr. Lowman, who says: "The packet sailing out of Weymouth with ten seamen and six people on board, was run down by what was believed to have been a foreign brig, and all hands perished." Some of these belonged to Portland, and the collection was made on behalf of the bereaved families. The amount collected was £5, 8s.

We cannot stay to notice events of more general concern, although some of them may be termed important.

It was in this year that stone was first carried on the new railway. It was a very wet day, and the first stone slipped off the cart. I cannot, however, determine whether it slipped off on account of the rain, or through the effects of the four hogsheads of beer which were given away to celebrate the event.

I shall be excused if it is out of place to mention that at an election which took place, Col. Gordon was carried on the 27th of June at Weymouth, after fifteen days' polling. Several Portlanders were hired out at 5s. per day and

as much as they could eat and drink, *to assist voters to the poll*. Early next year, nevertheless, five of these men were detained at Dorchester *for services rendered*.

Interesting as all this may be, I must pass it over, and rapidly note some events of 1827.

DAY SCHOOLS AND MASTERS

This year is made famous by the introduction into Portland of horse-racing, which commenced on the 20th of September.

We may be permitted to note the removal by death of the celebrated "Master Harry," who in his day had been the only day school master in the island.

There was some difficulty in filling up his place ; but at a public meeting the no less celebrated "Little Bobby" was appointed. The church clergyman, however (Mr. Port), required him to take the scholars to church every Sunday ; but being a Wesleyan, and his sympathies more in favour with the Methodists, this he most emphatically declined to do.

The post again being vacant, Mr. John Benfield Scriven was ultimately appointed in his stead.

This interference with the rights of the children, in compelling them to attend church, led to an effort to provide another school, and the very next month steps were taken to form a company to build a new one, which was done, and opened on the 13th of June, and the said "Little Bobby" was appointed master of the "British School," as the new school was called.

In October of this year the first organised choir was formed at the Fortune's Well Chapel, and in honour of their memory I may be permitted to give their names :—

SINGERS.

John Collins, Benjamin Fuzzard, John Dine, John Marwood, Robert Gibbs.

PLAYERS.

Joseph Hoskins, Robert Flew, William Pearce.

FEMALE SINGERS.

Mary Gibbs, Susannah Allen, Alice Newman, Charlotte Collins, Elizabeth Davis, and Elizabeth Allen.

Mr. Lowman says : " They began to play with their instruments on December 9th."

On the 11th of February of the following year the seat rents were raised at Fortune's Well Chapel.

CHAPTER VIII

STRANGERS AND STRANGE EVENTS

THE ferry bridge works, which were commenced on the 2nd of September of this year, under the foremanship of William Spencer, may be supposed to have introduced a foreign element into Portland, for we find parish meetings called to consider "strangers taking away the rights of the inhabitants."

Some circumstances shortly took place which, although they may not have affected the rights of Portlanders, certainly cast reflections upon their character.

On the 30th of November 1829 a letter was found in Squire Penn's grove—Pennsylvania Castle grounds—stating that unless he should put fifty pounds in a certain place, by a certain day his life would be taken, and his dead body dragged through

the streets, and a regiment of soldiers should not prevent it.

This was a new thing in Portland, and a serious thing. Two Portland men—A. Mitchell and R. Andrews—were taken up on suspicion, tried and discharged.

A parish meeting was called, and a reward offered. The parish officers did not believe that such a matter emanated from any Portlander. After much fuss had been made, a woman who had lived with the foreign friend of Squire Penn—Baron Nolken—confessed herself the sole author of the plot.

Whether or not the squire placed any money, as demanded by this threat, does not appear, but it is quite certain several guineas were found in the old walls of the castle grounds some years later.

The Wesleyan Foreign Missionary Meeting this year took place on the 5th of October, and we note a prominent gentleman of Weymouth—W Devenish, Esq., took the chair. The collection amounted to £10, 6s.

The Foreign Missionary sermons at church were preached by the Rev. T. A. Methuen, M.A., on the 11th, and the collection was £6.

We must hasten over the years, only stopping to notice that the Rev. B. Stephenson was stationed at Portland in 1831, and he in his day found it desirable, in addition to his ministerial engagements, to offer some advice to the people respecting their political duties. A general election was taking place, and fifty special constables had been sworn in. The public meetings were held in the open air, and the speakers stood upon a stone to address the people. Mr. Stephenson availed himself of the privilege of occupying this exalted position; but his remarks were not relished by all, and a certain gentleman pulled him down. When I remember I had a similar experience at the hands of one of the descendants of this gentleman, I must conclude that it "runs in the blood."

Before passing away from this year, we stop to record the death of one of the oldest and best of the early Methodists, Mr. John Marwood. We may call him John Marwood 1.

It will be seen he was appointed a class leader in the year 1797.¹

¹ See Appendix, p 156.

THE BOOK OF

COMMON PRAYER

WITH OTHER

PSALMS, HYMNS, SONGS,
AND ANTHIMS TO THE USE OF THE
CHURCH OF ENGLAND

AS REVISED BY THE
GENERAL SYNOD OF THE
CHURCH OF ENGLAND

IN THE YEAR OF OUR LORD
MDCCLXXII

AND OF THE REFORMATION
OF THE CHURCH OF ENGLAND

THE SECOND EDITION



LONDON

Printed by W. B. G. & Co., Stationers,
No. 1, Pall Mall, and by J. B. G. & Co.,
No. 1, Pall Mall.

FOLIO OF COMMON PRAYER BOOK WITH AUTOGRAPHS OF QUEEN ANNE AND THE EARL OF NOTTINGHAM.

(From a Photograph by Mr. W. PARSONS.)

He was buried in the chapel graveyard at Fortune's Well, on the 3rd of January. The old parish clerk, William Hinde, and the Baron Nolken just now referred to, also died this year.

THE JUBILEE OF SUNDAY SCHOOLS

The jubilee of the origin of Sunday schools was celebrated in the year 1832. The Methodists of Portland suitably observed the event, and Mrs. Brackenbury presented each scholar in the Sunday schools with a pictorial handkerchief as a memento of it.

Mrs. Lowman, of Southwell, has one of these preserved. On the top is a picture of the founder, with a boy and girl on either side represented as reading. In the bottom right-hand corner is a view of a country church, and in the left a rural scene, with a church in the distance.

There are three hymns printed in full. The first is the old familiar Sabbath-school hymn, "Where do children love to go?" etc. This is set to music. The second hymn is in the same metre, and called "We never part from Thee"; and the

third, "The Golden Rule." The whole is headed in large letters—"Sabbath Schools first instituted by Robert Raikes in Gloucestershire in the year of our Lord 1782."

It will be remembered that the year 1880 was observed as the centenary of the origin of Sunday schools, which places that event two years earlier than was reckoned when the jubilee was kept.

It is probable that the condition and general characteristics of the islanders, their manners and customs up to this period, had not very materially changed from what they had been for centuries. A new and changed condition, however, was not far distant. The quiet isolation was soon to be broken in upon, and Portland to become more distinctly connected with modern England.

The representatives of the Government had been casting longing eyes towards the island, and large and important national works were contemplated. The construction of a bridge over the ferry, for which an Act of Parliament was obtained in the year 1835 (although the work had been started some seven years before), had the effect of bringing the island nearer to the mainland. On the 25th

of October of this year (1835) a notice was posted on the church respecting the proposed construction of a breakwater, and the near approach of great events began to foreshadow themselves.

I am able to give an interesting account of the island and its people before these great events had disturbed them. It is copied from an early publication called the *Penny Magazine*, and is the account of the visit of a gentleman in the year 1836.

A VISITOR'S IMPRESSIONS OF PORTLAND AND
ITS PEOPLE

“On the only Sunday which I spent in the isle, I had scarcely finished a late breakfast when the landlord of the ‘Portland Arms’ sent to ask if I was ready for church, and whether I would ‘honour him’ by taking a seat in the family pew. This request, so unusual in an innkeeper, was gladly accepted, and in a few minutes I was climbing Fortune’s Well Hill in his company, on our way to St. George’s Church, two miles off, and the only one in the island. At this place the morning

service commences at half-past ten. At ten precisely the sexton takes his post at the belfry window, and with a telescope keeps a sharp look-out for the clergyman, who lives at some distance. As soon as he appears in sight, the watchman descends, and proceeds to spread the intelligence by tolling a large bell. Previously to this, the male worshippers arrive, and spend their time in loitering about the gravestones; but the moment the tolling of the bell commences, a general bustle ensues; some make their way into the church, but the greater part take their stand at the door, or line the pathway, with a view of bowing to the clergyman as he passes. The women, meanwhile, obey the summons, and, hastening to the church, arrive just in time to pay their courtesies to the preacher, who, with many kind acknowledgments of their respect, passes on to the discharge of his duties. The church is a plain structure, built in a spurious Grecian style; it was consecrated on the 29th July 1766. George II. gave £300 towards its erection, and George III. £100 towards its repairs. The interior is spacious, and divided into roomy and very high-backed pews, on which

the peculiar custom prevails of painting in conspicuous letters the names of the persons renting them, and the number of the seats held: thus, 'Zechariah White, Two Places;' 'Abraham Winter (my landlord), Six Places.' The panels of the galleries were painted with texts of Scripture. The choral department was under the control of an ill-toned organ, assisted by a clarionet and violoncello.

"When the people had assembled, the simplicity of their character was curiously manifested in the ease with which each one took the most convenient posture.

"The service commenced by a hymn from forty girls, educated in the church Sunday school. The prayers followed. The responses were singularly dissonant—the prolonged sound of some two or three hundred bass voices, in which every word was solidly distinguished, for a moment startled my notions of propriety: I had forgotten my locality.

"Before service, the following verses were sung with a hoarse but eloquent emphasis, which taken in connection with the disasters peculiar to the

quarrymen's trade, was to my mind singularly touching and impressive:—

From common accidents of life
His care shall guard thee still ;
From the blind strokes of chance, and foes
That lie in wait to kill.

At home, abroad, in peace, in war,
Thy God shall thee defend ;
Conduct thee, through life's pilgrimage,
Safe to thy journey's end.

“After the sermon, a collection was made to defray the expenses of lighting the church on winter nights;—the money was taken, not in a plate, but in a Bandana handkerchief, laid loosely over the opening of a hat.

“On the close of the service, I took a walk over the island. The people were everywhere cleanly, and the females even elegantly clad. The latter wear ample gowns; the hair, without curls, simply parted over the forehead and tied up behind; and to protect the back of the neck from sun or rain, a large and variously ornamented ‘curtain’ descends from the hinder part of the bonnet. The intervals of worship are spent in conversation; and

if the day be fine, knots of from ten to twenty may be seen on the outskirts of the villages, seated or stretched on the ground, in a happy state of rest and sociality. The women keep house; and the children are sent to Sunday schools, of which there are several. No games or drinking bouts 'fright the isle from its propriety,' but a cheerful and intelligent quietude seems to reign. There are two large and well-attended chapels at Chiswell and Fortune's Well, and many classes for religious instruction in private houses in other parts of the island. At Easton, in the centre of the island, stand the ruins of what is called the Vicar's House. The inhabitants know little about it, but have a tradition that it was a fine place, demolished in the Civil Wars. It was probably a monastic establishment.

"The walk over the top of the island will introduce the visitor to five of its seven villages; and as they are the only peculiar objects which remain to be described, I shall with them bring my week in Portland to a close. It is hardly possible for human habitations to present, collectively, a more dreary and unsocial aspect than a Portland village. The houses of one of these townships

vary from one to two hundred in number, and stand on each side of a wide, grass-grown road, full of ruts and covered with scattered stones. Not a tree or bush is to be seen ; no rural sound is to be heard ; the only objects before the traveller are monotonous piles of ragged stone walls, dust heaps, and bare rocks. There is, however, much that is individually interesting in these places. The houses are built to endure the local vicissitudes of the climate, and to meet the peculiar wants of the inhabitants, and are contrived for those purposes. The walls are built of large blocks of the rougher sorts of stone, the chimneys of brick, and the roofs of broad thin slabs of stone, but sometimes of slate or tile, in which cases, to protect the roof from being lifted by the wind, the edges are bound with a treble row of stone slabs. The form of the roof is usually that of a gable, with a considerable pitch : the doors have those comfortable appendages which it is to be regretted are now totally out of fashion in poor men's houses, deep and well-seated porches, with square or angular tops ; these, together with the window bars and borders, are kept neatly whitewashed, and give favourable

testimony to the cleanliness of the inhabitants. Internally, the smaller houses are divided into four rooms, lined throughout with unpainted wood, and furnished with roomy cupboards, and are dry, warm, and free from vermin. The rent varies, £3 to £5 per annum. In front of each house stands a hen-coop, built of ponderous stone blocks, a dust-hole of the same huge materials, and a cistern for rain-water, cut out of a solid block of compact freestone as large as the Belzoni sarcophagus, and requiring almost as much labour for its excavation. Indeed, the size of the masses of stone commonly used in the construction of walls, door-jambs, gate-posts, etc., fills the mind of the stranger with astonishment. I measured one used in building a hedge-wall, and found it 7 ft. by 5, with a proportionate thickness.

“The Portland quarrymen constitute about five hundred of the population, which in 1831 numbered 2670, and are evidently a distinct and well-defined race. They are nobly formed, and come very nearly to the finest antique models of strength and beauty. In height they vary from five feet ten inches to six feet. Large bones, well-knit and strongly-compacted muscles, confirmed in their united

energies by the hardest labour in a pure atmosphere, give them a power so herculean that three cwts. is lifted by men of ordinary strength with ease. Their features are regularly and boldly developed; eyes black, but deprived of their due expression by the partial closure of the lids, caused by the glare of the stone; complexion a bright ruddy orange; the hair dark and plentiful, and the general expression of the countenance mild and intelligent. Their usual summer costume on working days is a slouched straw hat covered with canvas and painted black, a shirt with narrow blue stripes, and white canvas trousers. On Sundays they add to these a sailor's short blue jacket, and looked very like good-natured tars in their holiday trim.

"They have no place of confinement in the island, and stocks, whipping-posts, or any analogous instruments, or modes of punishment, are totally unknown.

"The magistracy is a sinecure, a committal not taking place once in fifty years. 'In shart,' said an islander whom we questioned, 'an accident might happen in that length, but then it would be a chance.'

“No persons are allowed to live together in an unmarried state.

“The Sabbath is strictly observed with uniform propriety. The degree of sanctity with which it is regarded may be estimated by the fact that I heard it related as a tale of wonder that in London boys were actually allowed to play marbles on Sunday.

“The strongest oath and the common expletive is, ‘On the word of a Portland man.’

“These facts, in connection with various others of a similar but minor character, present an amount of public virtue as admirable as we believe it to be unparalleled in the British Islands. We were happy, but not surprised, in learning that this desirable state of things is clearly traceable to the influence of Bible principles—a circumstance which we shall not stay here to prove, beyond stating that in the Wesleyan Chapel at Fortune’s Well, out of a congregation of six hundred persons, there are one hundred and seventy approved communicants.”

Changes were also produced in the island by other circumstances beside the introduction of public works.

CHAPTER IX

NEW LAWS AND ANCIENT CUSTOMS

THE passing of the Tithes Commutation Act in 1836 affected Portland more than most places in England, in consequence of a very peculiar custom which had prevailed in the island from time immemorial. Before this period tithes had been paid in kind, and there is an interesting account in the ancient records of the island, explaining the manner of collecting tithes in Portland, which reads as follows :—

As to Tyths.

The Hay allways are put up in small Cocks, the Parson or Procter take the tenth Poake.

The Wheat put in straight lines, the Parson or Procter take the tenth Shieve.

Barley and other Grain by the Shieve or Poake and takes the tithe in the same manner.

As to the Cow, witt, allways paid a Penny for each Cow yearly.

As to Calfs sold ; the Parson or Procter have the tenth Penny soe sold—if killed the Parson have the left shoulder of the same—or the Procter : and if the Calf is weaned to pay one halfpenny to the Parson or Procter.

Lambs allways tithed. The Owner thereof makes choice of Two first ; the Parson or Procter takes the third Lamb out of seven or ten, and if more Lambs, the Parson or Procter take the tenth Lamb ; and soe on. And if any odd Lambs, to pay the Parson or Procter one halfpenny per Lambe. And if but seven Lambs in all, the Parson or Procter take one and return to the owner back again one penny each Lamb. For three Lambs fourpence halfpenny.

As to Wooll off the Sheep. The Parson or Procter hath the tenth part thereof. But if Sheep are sold with the Wool on their backs before shorn, to pay the Parson or Procter twopence each Sheep soe sold.

Fish. The Parson has the Tith of Ffish drawn on the shoare of Mackerel.

Gardens. As to the Gardens, according to an antient Custome pays fourpence ; if Large more money ; and generally collected on Good Ffriday by the Parson or Procter.

Henns. As to them, or any person keep the same ; the Parson or Procter take one egg for every Henn ; and two for a Cock, which is generally collected on Good Ffriday.

Offerings and other Oblations paid by every Parishioner according to antient Custome, and generally collected yearly.

The above transmitted to the Court at Blanford ye 18 Day of September 1784, and a copy of the same lodged in the Chest in the Parish Church to be a Guide allways for the Parishioners—Time Immemorial and signed then by the then Reverend Mr. Samuel Payne Rector of said Island and Mannor

of Portland—Together with the Principal Inhabitants thereof as a Testefication.

Another record of a return sent to Dorchester 21st June 1835, preparatory to the passing of the Tithes Commutation Act, may be interesting:—Total rateable value, £1735, 13s. 4d. Poor rate, £43, 7s. 10d., at 6d. in the pound. Land tax, £67, 7s. Number of acres, 1686. Number of houses, 581. Number of public-houses, 1 (?). Annual value of arable land, 10s. per acre. Annual value of meadow down and pasture land, 20s. per acre. Price of wheat per bushel, December 1832 (at our last valuation), was 7s. per bushel. Rent of cottages from £1, 10s. to £4 per annum; farm-houses, £5 per annum.

By the passing of the Act of 1836, tithes were in future to be paid in money.

The custom referred to above may be explained as follows: All the fields in the island were divided into districts, thus—West Field, East Field, South Field, Droop Field, etc.

Each field was enclosed by walls, which were maintained at the expense of the parish, and planted by their owners only alternate years.

Thus the fields had what used to be called "closed years" and "open years."

When fields were *closed*, the owners of the various pieces of land in these fields planted them and gathered their crops in the ordinary way; but the following year these fields were treated as "common," and open to all cattle of the island irrespective of ownership.

From such a custom, it followed the tithes could only be gathered every other year; but by this new law the rector was entitled to his tithes every year, and to be paid in money. To those who were owners of land and not equally owners of cattle, the custom of the island was an injustice. There consequently arose a large amount of dissatisfaction. Those who owned no cattle clamoured for the right to plant their lands every year, whilst those who had much cattle claimed custom to be superior to law.

For several years this agitation continued, and much bitterness of feeling was manifested. It was finally settled in the year 1843, when this old and singular custom had to yield to justice and common sense.

How the settlement was obtained is fairly described in one of the squibs written at the time, by an eminent scribe of the last generation known as "Little Bobby."

Here beginneth the first chapter of Clarick O'Clinker.

1. Now it came to pass in the sixth year of the reign of Victoria the first, that there was a sore grievance in the land, from the beginning of Chiswell even to the end of Southwell.

2. And the poor cried out with a loud voice, "Give us bread ! give us bread !"

3. So that the elders of the people were moved with compassion, and they assembled together and consulted among themselves what should be done.

4. And they said, "Let us close the fields, so that we may have greater barley harvests and greater wheat harvests, that the poor may be filled."

5. Now there happened to live at that same place certain ignorant and selfish persons, who had not the welfare of the poor at heart ; and when they heard that these things should be done for the benefit of the poor, they said, "Let us oppose it."

6. And they assembled the tribes of the Eastonites and the tribes of the Reformites together at an inn which lyeth beyond Easton Lane even unto the borders of the water called "Great Pool."

7. And they said, "Let us deal secretly with our opponents, that they may not hear of our doings."

8. Nevertheless, the elders of the people heard of it, and they being upright men who feared God, and did that which

was right in the sight of the Lord, they said, "Let us go among them and reason with them."

9. But the Refornites and the Eastonites would not meet them openly, for said they, "These men are too strong for us." And a Refornite who was held in great reverence among them, because he was a servant of God and did cry, "Amen," after the High Priest in the Temple of the Lord on the Sabbath day ;

10. Stood up amongst them, and did spake these words, "O ye Eastonites and Refornites, give ear unto my words. Let us give unto the scribe which dwells below the Hill one piece of silver to write a petition for us to send unto the Commissioners of the Woods and Forests, and therein to state our grievances."

11. And they sent for the scribe to do according to what they had spoken.

12. And he came unto them and said, "Verily I say unto you, I will do this thing for you if you will cause two pieces of silver to be delivered unto me."

13. And they raised a subscription among themselves to pay the scribe.

14. But it came to pass that they could not raise enough to pay the scribe.

15. Nevertheless, they gave him one piece, and promised him the other.

16. So he wrote the petition, and they caused it to be delivered into the hands of the Commissioners of the Woods and Forests ; for they said one unto the other, "If we that have a few sheep and no land do agree that this land shall be enclosed, we shall have nothing wherewith to feed our cattle, so that our substance shall be wasted."

17. Now it came to pass that the Commissioners of the Woods and Forests read the petition of the Eastonites and the Refornites, so that their bowels moved with compassion, and they had pity on them.

18. And they said, "Let us send our servant into the land, so that there may be no wrong done unto these men."

19. And, behold, their servant came among them, and would have called together the elders of the people ; but the elders came unto this man and said, " God be with you," and he said, " Amen."

20. But the Eastonites and the Refornites would not come to meet him, because they were sore afraid they should lose their cause if they met him in the presence of the elders.

21. And they said, " Let us wait for him, and when he is alone we will bring him to our houses, we will cast ourselves at his feet and do homage to him, and we will present him with a fine fat sheep and a pig, so that it shall come to pass he will bear towards us, so that we shall get the better of our enemies."

22. And it came to pass as this Man of the Woods and Forests was walking out alone in the cool of the evening as he was wont to do, they came unto him and invited him into their house ;

23. But he, being an upright and conscientious man, would not hearken unto them, and turned his back upon them and went another way, for he saw they were bad men, who delighted in serving the Devil rather than God.

24. Now it came to pass that this servant of the Commissioners of the Woods and Forests departed unto his own land, and told unto them that sent him the whole truth, and what benefit it would be in enclosing the land ;



PRINCIPAL DOORWAY OF ST. ANDREW'S CHURCH, 1896, WITH RECORDS OF PRESENTATION, ETC.
(From a Photograph by Mr. W. PANTHOFFER.)

25. Whereof the Commissioners were sore offended with the Eastonites and Reformites, and they vowed that the land should be enclosed for the benefit of the poor.

26. And so it came to pass, when the Eastonites and the Reformites saw the man turn his back upon them, because of their wickedness, that they covered their faces and went and hid themselves, and have not since been heard of even unto this day.

Thus endeth the first chapter of Clarick O'Clinker.

27. And the rest of the deeds of these bad men, are they not written in the second chapter of the same book ?

From the time of the settlement of the above question, the various owners of lands in Portland have had full and absolute control of their fields, and have been able to plant them each succeeding year at will, which had not been the case before.

DEVELOPMENT OF METHODISM

I must again revert to my subject of Methodism, for the year 1836 witnessed a still further development of it. It was at this time steps were first taken to obtain a site for building a chapel at Southwell.

There are letters from Mrs. Brackenbury this year, in one of which she sent £40 for the purchase

of some property belonging to the family of the Whittles, and begs to be remembered to Friend Hoskins, who had recently suffered a bereavement, and thanks Mr. Gibbs for the present of a sheep.

By church gift bearing date November 25th, 1836, certain premises were conveyed by Hannah Whittle, for the above purpose, to the following trustees:—Abraham Mills, of Chisel, baker; Thomas Comben, of the same place, quarryman; Robert Hinde, of Weston, shoemaker; William Attwooll, of Weston, quarryman; John Pearce, of Weston, carpenter; William Lake, of Weston, quarryman; John Marwood, of Reforne, shoemaker; William Gibbs, of Easton, farmer; William Andrews, of Easton, mason; Bartholomew Hinde junior, of Southwell, quarryman; John Lowman, of Southwell, quarryman; William Lowman, of Southwell, quarryman; Thomas Lano Stone, of Southwell, quarryman; David Symes, of Southwell, labourer; Richard Comben, of the Lighthouse; Rev. Simeon Noall and the Rev. Thomas Ashton, ministers.

Another letter from Mrs. Brackenbury this year enclosed £5,—£1 for the dispensary, £2 for the

Sunday schools, and £2 for "the poorest of our own little flock."

In another letter, in 1837, Mrs. Brackenbury sent £10 with a goose and a pie for Mr. Gibbs, a brace of birds and a pie for Mr. Ashton, and a pheasant and a brace of birds for Mr. and Mrs. Harrington.

The Mr. and Mrs. Harrington referred to were the rector and his wife. There are several people living who can remember this good clergyman. He was instituted to the living in 1833, but his first sermon in Portland was preached on the 14th of January 1837. He was the first to establish a Sunday school in connection with the church here. So friendly and cordial were the relations between him and the Methodists, that it was arranged that the children attending the Wesleyan Sunday schools, which met in the morning, should attend the school meeting in the church in the afternoon.

With this information, we are not surprised to learn that on the 28th of June 1838, which was kept as a national holiday, being the day of the Queen's coronation, all the Sunday-school children in the island attended service in the church.

After the service, they were taken down on the beach, where cake and tea had been provided, and between seven and eight hundred were present.

THE WRECK OF A MISSIONARY SHIP

The close of the year 1838 was marked by some terrible shipwrecks, one of which had special and peculiar interest to Methodists. We refer to the ill-fated schooner which had left Gravesend on the 22nd of November bound for West Africa. There sailed in her the newly-married missionary and his wife, the Rev. Edward and Mrs. Peard.

On the 29th she became a total wreck on the Chisel Beach, and all on board, numbering sixteen or seventeen persons, perished. The bodies of thirteen or fourteen were recovered, and buried on the 3rd of December in the parish churchyard, and amongst them the reverend missionary.

No one at Portland was at all aware who any of these poor people were. But when the news reached London, the Rev. Mr. Alder was sent down by the missionary authorities, who had heard of the sad event.

After making inquiries, he learned that one of the bodies recovered answered in description to that of the missionary, and with the necessary authority had the body exhumed and re-buried in the chapel graveyard at Fortune's Well. His funeral sermon on that occasion was preached from the text, "Christ in you the hope of glory."

Some days later, the body of Mrs. Peard was recovered, and on the 26th of December buried in the same grave with her husband.

Under the influence of such sad events, as may be imagined, the year 1839 was ushered in with peculiar solemnity; and Mrs. Brackenbury, writing from Portland to the daughter of Dr. Adam Clarke, says:—

Everything I see has a connection with the past. Last Sunday evening, when more than two hundred souls were assembled to commemorate the dying love of the Saviour, when all was deep, solemn, grateful feeling, a ransomed spirit—one kindred with my own—*seemed, yea, really did*, hover near and mingle with the happy throng. To me, oh, how intimately present! And many a one I doubt not were impressed with the sweet recollection that all they knew instrumentally of God they owed to the former ministrations of that most beloved messenger of mercy. He found the whole island in the region and shadow of death;

he told them of Him who came to give His life for the world's salvation. Many refused, rejected, despised ; but thank God many believed, were saved, and they are now united in celebrating together the praises of the Triune Deity.

This year was a centenary year—the hundredth anniversary of the establishment of Methodism by John Wesley, and was suitably commemorated in Portland.

I should like to give word for word the record of it as I have found it written by Mr. Lowman.

October 25th, 1839, was a day set apart by the Methodists throughout the world for thanksgiving and prayer for what the Lord had done for us as a people since the first Society was formed a hundred years ago. It was the first centenary year of Methodism. I well remember the day. In the morning we had a blessed prayer-meeting at Southwell, and at noon. In the evening, Mr. John Wesley Thomas preached in the chapel at Fortune's Well.

On Monday the 28th the Society met at our chapel to take cake and tea together. In the evening, at half-past six o'clock, the public meeting commenced, and a large congregation assembled. Mr. Thomas preached from the 90th Psalm.

The Rev. John Wesley Thomas is remembered as a man of considerable ability, and one who found time to go beyond the ordinary duties of a circuit minister, as a teacher and lecturer.

During his stay at Portland he started a young men's improvement class, and this with others was attended by Mr. William Lowman, Mr. Marwood, and one other who yet remains with us—I refer to Brother Thomas Attwooll, of Wakeham.

On the 1st of July of this year the foundation stone of St. John's Church was laid at Fortune's Well.

In the following year the churchyard of St. George's was enlarged.

CHAPTER X

THE JUBILEE OF METHODISM IN PORTLAND

WE have now reached the year 1841, the year of jubilee of the establishment of Methodism in Portland. This to the Society at Portland was altogether a special year, and was suitably kept by them.

Mrs. Brackenbury was here to help with her purse and her counsels. Her generous heart suggested and carried out the gift of a Bible to every scholar in our schools, and when we remember that the Methodist Sunday schools were at this time the oldest and largest, we are not surprised to find these Bibles to-day in many families who belong to the Established Church.

We learn from the old Sunday-school register that Mr. Marwood was superintendent at Fortune's Well, and Mr. John Lowman at Wakeham, and

that there were in the schools 176 female scholars, and 152 males—a total of 328, with 60 teachers.

Most of those whose names were on the old register have passed away. Some we remember as teachers in our early days. A few, however, still remain with us.

When the centenary celebration services were held, we were able to say respecting the “top hill” portion, that two whose names were on the old register as scholars were still in the school, but then as teachers—Mr. Robert Flann and Mr. John Skinner. Since then we have had to mourn the loss of Mr. Skinner, who has been called to his reward.

The year following the jubilee, Mrs. Brackenbury wrote to Mr. Gibbs this letter, which it will be appropriate to insert. It reads thus:—

Dec. 7th, 1842.

DEAR FRIEND,—Our annual greeting is once more allowed to us by the most indulgent providence of God.

I have just been reading the Life of Edward Miller, written by James Dixon. Do get the preacher to write for it to come with the next book parcel, and please to pay for it out of the money I hope to send you at Christmas. If Mr. Olver has

not read it, you can lend it to him, and let Charles Whittle see it, and any of the friends.

I should like the children of the Sunday schools to be told that it is my wish for every one of them who had Bibles given to them, to bring each one his or her Bible to school on Christmas Day, in order that the teachers may see that the books are kept in good condition, etc.

I hope to write you again a day or two before Christmas Day, or a day or two after.

One hare is for Mr. and Mrs. Olver, a pie for Friend Flew. I hope you will accept the rest.

Is Marjory still living? I send the cotton handkerchief for her.—Your sincere Friend,
S. BRACKENBURY.

The year before the good lady died, she wrote this letter, addressed to Mr. Wm. Gibbs and Robert Hinde. It was to send a birthday gift to her dear friends at Portland.

To William Gibbs and Robert Hinde.

MY DEAR CHRISTIAN FRIENDS,—As a token of my love for the prosperity of the cause of God in Portland, I enclose a note for the sum of one hundred pounds, to be faithfully applied in such way as the trustees of the chapel and schoolhouse shall judge best, for giving permanent assistance to the cause of religion as under the direction of those who shall or may have the management of the affairs of Methodism in the island of Portland, and accompanied with earnest prayer that the whole of the present members of that Society and their children and children's children may ever lend

their best support to that gospel which will make all future generations blessed.

With most sincere Christian love to yourselves and the whole Society, and grateful remembrance of your kind regard, I am, your faithful Friend,

S. BRACKENBURY.

RAITHBY HALL, *May the 9th*, 1846.

May 9th the birthday of my most beloved husband and your faithful endeared friend and pastor.

THE FIRST METHODIST DAY SCHOOL

I have travelled over the first fifty years of Methodism in Portland, and feel that it would be unwise for me to attempt a record of the years that follow, as very much will be within the recollection of many, and lack that interest which the older times possess. It will not be out of place, however, to note a special instance of the development of Methodism about this time.

In addition to all that had been done by Mr. and Mrs. Brackenbury, we must also place the erection of the day school at Fortune's Well.

On the 27th of May 1844, Mrs. Brackenbury invited a few friends to meet at the minister's

house, to consult about the desirability of building a schoolroom. With Mrs. Brackenbury was present on this occasion her brother, known to the Society here as "Squire Holland."

The result of this conference was the determination to build a room which should be sixty feet by thirty feet. Mrs. Brackenbury started a subscription towards it with £30, and a further sum of £120 was collected among the friends. For its erection the tender of Mr. John Pearce (of Weston) was accepted for the sum of £173. The foundation stone was laid on the 1st of September of the same year. It was completed and formally opened on the 15th of May 1845.

A public tea was provided, and 380 persons were present—so many, indeed, that some had to be served in the minister's house, and others in the garden adjoining.

The speakers who addressed the after-meeting were the Revs. Thomas Bersey and Jacob Stanley, circuit ministers, and Messrs. J. Sherren, W Edwards, and H. Raggett.

The land upon which the school was built was purchased on the 10th of January 1822, and then

described as "Tilley Coombe," one and a half acres, and the price paid, £100.

Respecting Methodism in the village of Weston, I have not learnt that any house was regularly licensed for religious worship, as was the case in the other villages; but it will be seen by the Appendix that a Society class had been held here as early as 1798.

The house of a Mr. William Attwooll was looked upon as the centre of Methodism in this village. The old house still remains, but a blacksmith's shop stands in front of it to-day.

It was frequently honoured by the presence of Mrs. Brackenbury, and doubtless of Mr. Brackenbury, but of the latter I have no certain information.

DEATH OF MRS. BRACKENBURY

Two years after the erection of the day school the Methodist Society had to mourn the loss of their kind and generous friend. The following extract is from *Memoirs of the Brackenburys*:—

The calm sunset of Mrs. Brackenbury's course was in unison with her life. Her lamp was trimmed with renewed supplies of sanctifying grace.

In person Mrs. Brackenbury was of commanding presence and of dignified demeanour, nor was it possible to glance at her aspect without a tacit conviction of that superiority of character which a more intimate acquaintance confirmed.

Mrs. Brackenbury, while awaiting her final summons, went forth to meet her Lord on the 12th day of June 1847.

We are pleased to know that, like her generous husband, Portland was a cherished memory with her to the last.

Among the legacies her last will contained were the following in favour of the Methodist Society at Portland:—£100 to the School; 19 guineas to the Sunday School; 19 guineas to the Poor of the Society; and 19 guineas to the Poor of the Island.

These sums have been distributed among the various persons for whom they were intended, with the exception of a moiety of the 19 guineas for the poor of the Society, which came to the Easton branch of the circuit.

This sum the officials here have invested for the same purpose, with the hope that it will form a nucleus to be added to by generous friends in the future.

THE CENTENARY OF METHODISM IN PORTLAND

It will not perhaps be thought out of place if, in conclusion, I give a few figures which may be of interest.

Going back to the time when William Nelson came to the island, we find the population was about 2000, and the number of ratepayers about 120. Fifty years later, at the time of Mr. Brackenbury's visit, it had only increased a few. In 1841 the number had reached 2853, but in the twenty years following it had advanced to 8468. This great increase was, of course, due to the Government works in the island.

I have come across an interesting entry in an old parish rate book, setting forth the number of houses in Portland in the year 1782—just nine years before Mr. Brackenbury's visit—and I will give it in each village as given in the book:—

Southwell, 27; Weston, 15; Wakeham, 47; Easton, 64; Fortune's Well, 27; Chiswell, 100: total, 280.

To-day there are about 1300 houses, including 52 public-houses.

In the year 1698 the number of ratepayers was 80.

Respecting Methodism, we may say that when Mr. Brackenbury came in 1791 it is probable there was not a Methodist in the island. The little Society nursed by William Nelson, and spoken of by Charles Wesley, had probably become extinct upon the removal by death of William Nelson.

In 1793, Mr. Brackenbury writing to a friend said, "We have about fifty members." Before Mr. Smith left in April 1794, he said, "One hundred and twenty had left the enemy's camp, and declared openly for the Lord." To-day we have in our own branch of the Methodist Church in Portland about 340 members, 791 Sunday scholars and 101 teachers, with 5 chapels and 2 flourishing day schools, in which are 399 scholars. There are also over 500 members in the Bands of Hope connected with the circuit.

But we claim all the Nonconformists in Portland to be children of the same parent church established by Mr. Brackenbury a hundred years ago. Including these, there will be over 600 church members,

1400 Sunday scholars, nearly 200 teachers, and a very large number of attendants whose names are not registered as members of Society. To all these may be added the new body of Christians—the Salvation Army.

In the place of one solitary chapel, there are now ten chapels and three schoolrooms, besides the “Barracks” or meeting-place of the Salvation Army.

As a memento of the centenary we were able to present each teacher and scholar in our Sunday schools with a Bible. Whilst we cannot but regret we had not a Mrs. Brackenbury to present them, we are able to rejoice in the happy possession of many good friends, some of whom shared with us the cost and the joy of providing the Bibles.

I will now bid adieu to my readers, with the hope that they have been interested in the perusal of what I have written,—collected from many sources and by the kindness of many friends,—and that we may recognise our deep obligation to our departed friends, who have done so much for us as a Church.

When we compare our present privileges and advantages with those of our forefathers, we cannot but feel grateful to that God who has shown us His loving kindness in all our lives, and be stimulated to greater diligence in the great work of the Church of our choice.

Lo, our fathers' God is with us !

We can trace His mighty hand
In our churches, vast in number,
Wide extending o'er the land ;
Let our full united chorus
Ever downward roll along,
And the year of time be vocal
With our loud ecstatic song.

Lo, our fathers' God is with us !

Lost in wonder, we adore
Him who brought them safely hither
With the gospel to our shore ;
Fired with zeal and armed with courage
Strong in faith and love divine,
Through the darkest clouds that gathered
They could see His glory shine.

Lo, our fathers' God is with us !

They have laid their armour down,
They have passed the Vale of Shadows
Left the Cross to wear the Crown ;

We must bear their glorious standard,
Wield our veteran fathers' sword,
In the army of the faithful
We are battling for the Lord.

Lo, our fathers' God is with us!
Sing aloud with heart and voice,
Still increasing and progressing,
Brethren, let us all rejoice.
Hallelujah! what a meeting
When we reach the shining shore,
There with saints who've gone before us
Shout free grace for evermore.

APPENDIX

1795.

POOLE SOCIETY.	Mary King	Thomas Stickland
William Lonsdale	Sarah Moore	Elizabeth Medus
Thomas Scott	Ann Ford	George Roode
William Jones	Ann Clench	Mary Roode
John Smith	Mary Wheller	
John Martin	Sarah White	
Thomas Wadham	Hannah Bailey	HAM.
Wm. Gillingham	Sarah Clarke	Robert Stacy
John Millwood	Sarah Knight	Elizabeth Stacy
John Crabb	Mart. Harding	Susannah Joyner
William Troke	Elizabeth Florence	Love Franklin
Jos. Seymour	Catherine Daley	John Clench
John Knight	Elizabeth Misher	
John Ford	Judith Dyett	
James Kendall	Susannah Annise	MONCKTON.
Mary Larcom		William Clements
Mary Millwood	LONGFLEET.	Sarah Clements
Sarah Collingwood	Edward Jones	John Coleman
Sarah Pike	Martha Syms	Elizabeth Coleman
Sarah Steward	Lydia Syms	Robert Wadham
Sus. Colborne	Jane Bellows	Hen. Barnes
Mary Bound	James Cobb	Ann Barnes
Elizabeth Scott	Mary Cobb	Catherine Williams
Elizabeth Bungey	Robert Oates	Elizabeth Cooke
Sarah Bennett		Mary Wadham

WEST MORDEN.

William Clarke
 Mart. Clarke
 John Baskam
 Mary Baskam
 Ann Newman
 Chris. Mearing
 Sarah Gillard
 James Higford
 Catherine Higford
 George Munden
 John Young
 Mart. Sellar
 William James
 Mary James
 Thomas Davis
 Elizabeth Davis
 Elizabeth Sellar
 Sarah Munden
 Elizabeth Young
 Sus. Perkins

EAST MORDEN.

John Barnes
 Mariah Barnes
 John Butler
 Ann Butler
 Elizabeth Harvey
 Samuel Lanham
 Elizabeth Goodwin
 Sarah Crumple
 Ben. Fry
 Ann Fry
 Elizabeth Cox
 Ann Jeffrey
 Dorothy Domini
 Sarah Scammell
 Jane Toms
 Mary Lilley

POVINGTON.

David Abbott
 Elizabeth Duell
 Ann Greening
 Mary Gibbons
 Jos. Marsh

SWANAGE.

John Marsh
 Thomas Stickland
 Robert Barnes
 Thomas Coleman
 Jos. Collins
 Andrew Mintern
 Robert Allford
 Ben. Bower
 Richard Tivitoe
 James Warren
 James Stickland
 Sarah Allford
 Ann Barnes
 Mary Mintern
 Elizabeth Stickland
 Sarah Collins
 Judith Coleman
 Martha Bower
 Rose Cull
 Sarah Cowper
 Elizabeth Coleman
 M. V. Hibbs
 Sarah Coleman
 Jane Cates
 Elizabeth Sanders
 Hester Stevens

BLANDFORD.

John Harding
 John Rolls

Fran. Herman
 Ann Twentyman
 Catherine Mahon
 Ann Harding
 Elizabeth Godwin
 Sarah Oliver
 Mart. Popler
 Elizabeth Nickols
 Sarah Rolls
 Ben. Rolls
 William Freeman
 Ben. Baverstock
 Charles Baverstock
 George Gale
 Mary Stickland
 Maria Oxford
 Elizabeth Kail
 Mary Hiscock
 A. M. Baverstock
 Thomas Ryall
 William Ryall
 Rachel Hill
 Mary Gale
 Mary Popler

GRANGE OR CREECH.

John Milledge
 Thomas Abbott
 Jane Abbott
 Mary Hatchett
 Grace Hibbs
 Honour Pritchard
 John Lucas
 Mary Milledge
 Mary Hibbs
 Mary Seymour
 John Seymour
 Elizabeth Abbott
 Jane Kitcat
 Mary Lucas

LYTCHET.	John Parsons	Matt. Hiscock
William Lodge	Han. Parsons	Elizabeth Hiscock
Elizabeth Lodge	George Maber	Jos. Osmond
Ann Tucker	John Doleman	Sarah Osmond
Mary Hiscock	Sarah Doleman	Elizabeth Butler
Sarah Mayber	John Parsons	Mary Ellis
	Mary Parsons	Jane Domini

THE NAMES OF THE PEOPLE IN THE DIFFERENT
SOCIETIES IN THE BLANDFORD CIRCUIT,
EXCLUSIVE OF PORTLAND AND WEYMOUTH.

JUNE 1796.

WM. HOLMES.

BRADLE.	Mary Mintern	Grace Hibbs
David Abbott	Elizabeth Stickland	Honour Pritchard
Elizabeth Duell	Sarah Collins	John Lucas
	Judith Coleman	Mary Lucas
	Martha Bower	Mary Milledge
	Rose Cull	Mary Hibbs
SWANAGE.	Elizabeth Coleman	Mary Seaman
John Marsh	Margt. Viney Hibbs	John Seaman
Thomas Stickland	Sarah Coleman	Jane Kitcatt
Robert Barnes	Elizabeth Sanders	Frances Barnes
Thomas Coleman	Hester Stevens	William Seaman
Joseph Collins	Ann Phippard	
Andrew Mintern	Martha Meader	
Robert Alford	Ann Battrick	EAST MORDEN.
Benjamin Bower	Ann Meader	John Barnes
Richard Tivitoe	Sarah Bonfield	Maria Barnes
James Warren	Eliz. Toope sen.	John Butler
James Stickland	Eliz. Toope jun.	Ann Butler
Joseph Phippard		Elizabeth Harvey
James Sanders	GRANGE OR CREECH.	Samuel Lanham
George Stickland	John Milledge	Elizabeth Goodwin
John Toope	Thomas Abbott	Sarah Crumpler
George Hibbs	Jane Abbott	Mary Slade
Sarah Alford	Mary Hatchett	Ben. Fry
Ann Barnes		Ann Fry

EAST MORDEN—*ctd.*

Elizabeth Cox
Ann Jeffrey
Dorothy Domini
Sarah Scammel
Jane Thoms

WEST MORDEN.

William Clarke
James Higford
Martha Clarke
John Baskam
Mary Baskam
Ann Newman
Christiana Mearing
Sarah Gillard
Catherine Higford
George Munden
Martha Sellar
William James
Mary James
Sarah Munden
Mabel Mearing
Elizabeth Young

BLANDFORD.

John Harding
John Rolls
Ben. Baverstock
Francis Herman
Ann Twentyman
Catherine Mahon
Ann Harding
Elizabeth Godwin
Elizabeth Oliver
(removed)
Martha Pipler
Sarah Rolls, B.S.

Francis Torgett

Mary Gale
Martha Coffen
Mary Hiscock
Ben. Rolls
Charles Baverstock
Margaret Stickland
Elizabeth Kail
Ann Baverstock
Thomas Ryall, B.S.
Mary Pipler
William Ryall, B.S.
Mary Stickland

MONCKTON AND
HINTON.

William Clements
Sarah Clements
John Coleman
Elizabeth Coleman
Henry Barnes
Ann Barnes
Catherine Williams
Elizabeth Cooke
James Maidment
Robert Wadham
Mary Wadham
John Woodford
Henry Pain
Ruth Pain
John Ford
Joanna Ford
Elizabeth Coombs
Dinah Pain

LYTCHETT.

Joseph Osmond
Sarah Osmond

Elizabeth Lodge

Mary Hiscock
Sarah Maber
George Maber
John Parsons junior
Hannah Parsons
John Doleman
Sarah Doleman
Matthew Hiscock
Elizabeth Hiscock
John Parsons senior
Mary Parsons
Elizabeth Butler
Jane Domini
Mary Ellis
Thomas Bessant
Ann Doleman
Susanna Perkins

POOLE.

Thomas Scott
John Martyn
Thomas Wadham
John Millwood
John Crabbe
William Troke
John Ford
Thomas Woodcock
John Andrews
Joseph Paine
Samuel Lush
Mary King
Sarah Moore
Ann Ford
Ann Clench
Sarah White
Hannah Bailey
Sarah Clarke
Martha Harding
Elizabeth Florence

POOLE— <i>ctd.</i>	Elizabeth Scott	Mary Hutchens
Catherine Daley	Sarah Bennett	John Read
Elizabeth Misher	Ann Tucker	
Judith Dyett		
Susanna Annise	LONGFLEET.	HAM.
Mary Wellen		
Mary Rogers	Edward Jones	Robert Stacy
Mary Larcom	Martha Symes	Elizabeth Stacy
Mary Millwood	Lydia Symes	Susanna Joyner
Sarah Collingwood	Jane Bellows	Love Franklin
Sarah Pike	James Cobb	John Clench
Sarah Steward	Mary Cobb	Richard Davis
Mary Bound	Robert Oates	Amelia Davis

PERSONS' NAMES IN THE BLANDFORD CIRCUIT,

JUNE 1797.

WEYMOUTH.	Richard Comben	Jenny Vine
Samuel Weston	William Russell	Catherine Winter
Christina Calton	Samuel Mitchell	Jane Read
James Keech	Robert Schollar	Sarah Wiggatt
William Ayles	Shadrac Stone	Alice Mitchell
Robert Trim	Henry Attwooll	Nancy Read
Thomas Blissett	Henry Pearce	Mar. Mitchell
Sarah Weston	William Pearce	Mary Russell
Mary Crawford	Benjamin Hoff	Mary Pearce
Elizabeth Winter	John Motyer	Jane Pearce
Mary Weston	William Angel	Sarah Pearce
Ann Trim	Thomas Read	Anna Schollar
Sarah Keech	Jos. Motyer	Catherine Stone
Benedicta Lewis	William Pearce	Thomas Whittle
Susannah Trim	Thomas Ayles	William Lowman
Mary Fuzzard	Robert Pearce	Abel Comben
	Thomas Elliott	William Gibbs
	John Ayles Attwooll	Robert Hinde
PORTLAND.	John Stone	Robert Hoskins
Philip Perchard	James Wallace	Thomas Flew
Henry Stone	Robert Holland	William Motyer

PORTLAND—*ctd.*

John Snook
Jane Read
Mary Jacob
Grace Way
Joan Winter
Sarah Wiggatt
Mary Winter
Alice Attwooll
Edith Attwooll
Mary Read
Sarah Winter
Ann Shadwick
Edith Angel
Susannah Bennett
Susannah Allen
Mary Angel
Mary Way
Jane Perchard
Rebecca Green
Ann Muddle
Elizabeth Bess
Rebecca Wallis
Grace Comben
Sus. Lano
Mary Discott
Elizabeth White
Grace Attwooll
Dorothy Allen
Mary Attwooll
Mary Skinner
Mary Stevens
Tabitha Stevens
Rebecca Skinner
Ann Gibbs
Elizabeth Pearce
Ann Stevens
Joan Motyer
Ann Pearce
Elizabeth Holland
Agnes Pearce
Rebecca Whittle

John Marwood
Jane Holland
Mary Angel
Elizabeth Hoff
Grace Attwooll
Rebecca Attwooll
Mary Elliott
Mary Stone
Jane Attwooll
Alice Shepherd
Ann Newman
Sarah Stone
Agnes Attwooll
Mary Pearce
Rebecca Ayles
Ann Mills
Sarah Wallis
Charles Whittle
Hannah Whittle
Mary Comben
Hannah Whittle
Elizabeth Studley
Susannah Wallis
Rebecca Comben
Elizabeth Hinde
Agnes Winter
Sarah Wallis
Elizabeth Anthony
Mary Comben

EAST MORDEN.

John Barnes
Maria Barnes
John Butler
Ann Butler
Elizabeth Harvey
Samuel Lanham
Elizabeth Goodwin
Sarah Crumpler
Mary Slade

Benj. Fry
Ann Fry
Elizabeth Cox
Ann Jeffrey
Sarah Scammell
Jane Thoms
Jos. James
Dorothy Domini

LYTCHETT.

Jos. Osmond
Sarah Osmond
Elizabeth Lodge
Mary Hiscock
Sarah Maber
George Maber
John Parsons junior
Hannah Parsons
John Doleman
Sarah Doleman
Matthew Hiscock
Elizabeth Hiscock
John Parsons senior
Elizabeth Butler
Jane Domini
Mary Ellis
Susannah Parkins
Mary Parsons
Elizabeth Soper
Ann Tucker

BLANDFORD.

Ann Twentyman
Ann Harding
Ann Baverstock
Catherine Mahon
Elizabeth Godwin
Elizabeth Kail

BLANDFORD— <i>ctd.</i>	John Coleman	Lydia Symes
Mary Pepler	Elizabeth Coleman	Jane Bellows
Maria Pepler	Henry Barnes	Robert Oates
Mary Hiscock	Ann Barnes	Mary Hutchins
Mary Gale	Catherine Williams	Thomas Hutchins
Maria Stickland	Elizabeth Cook	
Mary Stickland	Joannah Maidments	
Maria Coffen	Robert Wadham	
John Harding	Mary Wadham	SWANAGE.
John Rolls	John Woodford	
Benjamin Rolls	Henry Payne	John Marsh
Charles Baverstock	Ruth Payne	Thomas Stickland
Benj. Baverstock	John Ford	Robert Barnes
Fran. Targett	Joannah Ford	Thomas Coleman
Fran. Hermin	Elizabeth Coombs	Andrew Mintern
		Robert Alford
		Benj. Bower
		Richard Tivitoe
		James Stickland
		Jos. Phippard
		John Toope
		George Stickland
		George Hibbs
		Sarah Alford
		Ann Barnes
		Mary Mintern
		Elizabeth Stickland
		Mar. Bower
		Rose Cull
		Elizabeth Coleman
		Sarah Coleman
		Elizabeth Sanders
		Hester Stevens
		Ann Phippard
		Mar. Meader
		Ann Meader
		Ann Battrick
		Sarah Bonfield
		Eliz. Toope senior
		Eliz. Toope junior
		Mary Harlock
		Esther Haysom
WEST MORDEN.	CREECH.	
William Clarke	John Milledge	
James Higford	Thomas Abbott	
Mar. Clarke	Jane Abbott	
John Boskham	David Abbott	
Mary Boskham	Mary Hatchett	
Ann Newman	Grace Hibbs	
Chris. Mearing	Honour Pritchard	
Sarah Gillard	John Lucas	
Catherine Higford	Mary Lucas	
George Munden	Mary Milledge	
Mar. Seller	Mary Hibbs	
William James	Mary Seaman	
Mary James	John Seaman	
Sarah Munden	Jane Kitcat	
Elizabeth Young	Frances Barnes	
Mabel Mearing	William Seaman	
William Ings	John Danning	
William Harvey		
MONCKTON.	LONGFLEET.	
William Clements	Edward Jones	
Sarah Clements	Mar. Symes	

POOLE.		
Thomas Scott	Elizabeth Scott	Susannah Annise
John Martyn	Sarah Bennett	Mary Wellen
Thomas Wadham	Hannah Bayley	Mary Rogers
John Millwood	Elizabeth Capon	Mary Hounsell
William Troke	Ann Newman	Susannah Colbrine
Thomas Woodcock	Mary King	
Samuel Lush	Sarah Moore	
John Reed	Ann Ford	HAM.
John Knight	Ann Clench	Thomas Bessant
John Andrews	Sarah White	Mary Bessant
Mary Millwood	Sarah Clarke	Robert Stacy
Sarah Collingwood	Mar. Harding	Elizabeth Stacy
Sarah Pike	Elizabeth Florence	Susannah Joyner
Sarah Steward	Catherine Daley	John Clench
	Elizabeth Misher	Richard Davis
	Judith Dyett	Amelia Davis

PERSONS' NAMES IN THE POOLE CIRCUIT,

JULY 1798.

POOLE.		
Thomas Scott	Martha Harding	Elizabeth Stacy
Thomas Woodcock	Elizabeth Florence	Susannah Joiner
John Read	Catherine Daley	Richard Davis
William Stevens	Elizabeth Misher	Amelia Davis
Mary Millwood	Judith Dyett	
Sarah Collingwood	Susannah Annise	LONGFLEET.
Sarah Pike	Mary Hounsell	Ed. Jones
Sarah Steward	Mary Weller	Robert Oates
Sarah Bennett	Charles Weyman	George Rood
Elizabeth Capon	Elizabeth Scott	Thomas Hutchings
Hannah Goff	Mary Robbins	Martha Seymour
Mary King	Mary Mundon	Lydia Kite
Sarah Moore	Ann King	Mary Hutchings
Ann Ford		Jane Bellows
Ann Clench	HAM.	
Sarah White	Thomas Bessant	PORTLAND.
Sarah Clark	Mary Bessant	John Marwood
	Robert Stacy	Mary Skinner

PORTLAND—*ctd.*

Mary Stevens
 Tabitha Stevens
 Ann Stevens
 Rebecca Skinner
 Ann Gibbs
 Elizabeth Pearce
 Elizabeth Holland
 Agnes Pearce
 Jane Motyer
 Ann Pearce
 Rebecca Whittle
 Jane Holland
 Agnes Winter
 Mary Hoskins
 Jane Ayles
 Sarah Wallis
 Jane Perchard
 Rebecca Green
 Ann Muddle
 Elizabeth Bass
 Rebecca Wallis
 Mary Discott
 Grace Attwooll
 Mary Attwooll
 Dorothy Allen
 Mary Angel
 Elizabeth Hoff
 Grace Attwooll
 Rebecca Attwooll
 Mary Elliott
 Mary Stone
 Jane Attwooll
 Alice Shephard
 Ann Newman
 Sarah Stone
 Agnes Attwooll
 Mary Pearce
 Rebecca Ayles
 Ann Mills
 Sarah Wallis

Richard Comben
 William Russell
 Philip Perchard
 Henry Stone
 Samuel Mitchell
 Robert Schollar
 Shad. Stone
 Henry Attwooll
 Henry Pearce
 William Pearce
 Benj. Hoff
 Richard Bennett
 William Angel
 Thomas Read
 Jos. Motyer
 William Pearce
 Robert Pearce
 Thomas Ayles
 John Attwooll
 John Stone
 Samuel Wallis
 Robert Holland
 William Ayles
 Thomas Elliott
 Jane Vine
 Catherine Winter
 Jane Read
 Sarah Wiggatt
 Alice Mitchell
 Nancy Read
 Martha Mitchell
 Mary Russell
 Mary Pearce
 Jane Pearce
 Sarah Pearce
 Ann Schollar
 Catherine Stone
 Jane Read
 Mary Jacob
 Grace Way
 Joan Winter
 Sarah Wiggatt

Mary Winter
 Alice Attwooll
 Edith Attwooll
 Mary Read
 Ann Chaddock
 Edith Angel
 Susannah Allen
 Mary Angel
 Mary Way
 Mary Steward
 Charles Whittle
 Hannah Whittle
 Mary Comben
 Han. Whittle junr.
 Rebecca Comben
 Elizabeth Hinde
 Sarah Wallis
 Susannah Wallis
 Elizabeth Anthony
 Mary Comben
 William Gibbs
 William Motyer
 Thomas Whittle
 Robert Hoskins
 Thomas Flew
 Abel Comben

WEYMOUTH.

James Keech
 Robert Trim
 Matt. Rendle
 Samuel Weston
 James Shivering
 Jos. Fuzzard
 John Motyer
 Sarah Weston
 Sus. Trim
 Mary Fuzzard
 Benedicta Lewis
 Mary Crawford

WEYMOUTH—*ctd.*

Elizabeth Winter
Sarah Keech
Charlotte Sawyer
Mary Weston

SWANAGE.

John Marsh
Thomas Stickland
Robert Barnes
Thomas Coleman
Arthur Minton
Robert Alford
Benj. Bower
Richard Tivitoe
Jos. Phippard
George Stickland
John Toope
Robert Hyson
Arthur Phippard
George Hibbs
Sarah Alford
Ann Barnes
Mary Minton
Elizabeth Stickland
Martha Bower
Rose Cull
Sarah Coleman
Elizabeth Sanders
Esther Stevens
Ann Phippard
Martha Meader
Sarah Bonfield
Elizabeth Toope
Elizabeth Burt
Mary Herlock
Esther Hyson
Mary Gent
Jane Norman

GRANGE.

John Milledge
Thomas Abbotts
Jane Abbotts
David Abbotts
John Dunning
Mary Hatchett
Grace Hibbs
Mary Hibbs
John Lucas
Mary Lucas
Mary Seaman
John Seaman
William Seaman
Frances Barnes
Mary Milledge
Elizabeth Jewel

MORDEN.

John Barnes
Maria Barnes
John Butler
Ann Butler
Elizabeth Harvey
Samuel Lanham
Elizabeth Godwin
Sarah Crumpler
Mary Slade
Benj. Fry
Elizabeth Cox
Ann Jeffrey
Dorothy Domini
Sarah Scammell
Jane Thoms
Jos. James
Mary Bascome
Ann Fry

EAST MORDEN.

William Clarke
Martha Clarke
Jane Higford
John Baskham
Ann Newman
Chris. Mearing
Mabel Mearing
Catherine Higford
George Mundon
Sarah Mundon
Mary James
William Ings
Ann Ings
William Harvey
George Morris
Elizabeth Morris
Benjamin Collings
Sarah Collings
Martha Sellar

LYTCHETT.

Jos. Osmond
Sarah Osmond
Elizabeth Lodge
Mary Hiscock
Elizabeth Dyett
George Maber
John Parsons
Hannah Parsons
John Doleman
Sarah Doleman
Matt. Hiscock
Elizabeth Hiscock
John Parsons
Mary Parsons
Elizabeth Butler
Jane Domini
Mary Ellis

LYTCHETT— <i>ctd.</i>	Elizabeth Coleman	BLANDFORD.
Elizabeth Soper	Henry Barnes	Ann Baverstock
Michael Baalam	Ann Barnes	Catherine Mahon
Sarah Baalam	Cath. Williams	Elizabeth Goodwin
Susannah Parkins	Elizabeth Cooke	Mary Hiscock
	Jos. Maidment	John Reynolds
	Robert Whadham	Benj. Rolls
	Mary Whadham	Benj. Baverstock
MONCKTON.	William Bunday	Francis Hermin
William Clements	Thomas White	John Rolls
Sarah Clements	William Ford	Samuel Lush
John Coleman	John Ford	

NAMES OF THE PERSONS IN THE POOLE CIRCUIT,
1799.

POOLE.	Mary Hounsell	Sarah Osmond
Thomas Scott	Elizabeth Florence	Elizabeth Lodge
Thomas Woodcock	Elizabeth Scott	Mary Hiscock
John Read	Mary Wheeler	Matt. Hiscock
John Knight	Charlotte Weyman	John Parsons
Thomas Bessant	Judith Dyett	Mary Parsons
Mary Bessant	Martha Horden	John Parsons
Martha Sims	Mary Seller	Hannah Parsons
Lydia White	Hannah Goff	John Dolman
Richard Davis	Ann Clench	Sarah Dolman
John Frampton	Eliz. Frampton	Elizabeth Soper
Susan Steward	Mrs. Tullock	Susannah Perkins
Mary Millwood	Syb. Tumour	Elizabeth Dyett
Sarah Bennett	Elizabeth Clark	Michael Balaam
Elizabeth Stacy	Catherine Daley	Sarah Balaam
Susannah Joiner	Mary Wheeler	Elizabeth Hiscock
Francis Wheeler	Sarah Clark	
Ann King	Susannah Annise	
Mary King	Mary Braffitt	WEST MORDEN.
Sarah Moore		James Hickford
Ann Ford	LYTCHETT.	Catherine Hickford
Elizabeth Misher	Jos. Osmond	Benjamin Collins

WEST MORDEN—*ctd.* Thomas Stickland

Sarah Collins
 George Morris
 George Mundon
 Sarah Mundon
 Elizabeth Morris
 Hannah Drake
 Mary James
 William Clark
 Martha Clark
 John Baskam
 Christiana Mearing
 Mabel Mearing
 William Ings
 Ann Ings
 William Harvey
 Hannah Keate

EAST MORDEN.

John Butler
 Ann Butler
 John Barnes
 Miriam Barnes
 Elizabeth Harvey
 Samuel Lanning
 Elizabeth Goodwin
 Elizabeth Slade
 Sarah Crumpler
 Elizabeth Cox
 Dorothy Dominy
 Benjamin Fry
 Ann Fry
 Jos. James
 Jane Thoms
 Mary Baskham
 Sarah Scammel

SWANAGE.

John Marsh

Robert Barnes
 Thomas Coleman
 Robert Alford
 Benj. Bower
 Jos. Phippard
 John Toope
 Robert Hyson
 Anth. Phippard
 George Hibbs
 Timothy Burt
 Andrew Minton
 Sarah Alford
 Ann Barnes
 Elizabeth Stickland
 Sarah Coleman
 Ann Phippard
 Ann Meader
 Elizabeth Toope
 Elizabeth Burt
 Esther Hyson
 Jane Norman
 Martha Bower
 Elizabeth Sanders
 Mary Gent

GRANGE.

John Milledge
 Mary Milledge
 Thomas Abbott
 Jane Abbott
 David Abbott
 John Dunning
 Mary Hatchett
 Mary Hibbs
 John Lucas
 Mary Lucas
 John Seamen
 Mary Seamen
 Frances Barnes
 Mary Whiterow

William Cure
 Mary Cure

WAREHAM.

John Stickland
 John Roberts
 Elizabeth Roberts
 Mary Shepherd
 Mary Mundon

MONCKTON.

William Clements
 Sarah Clements
 John Coleman
 Elizabeth Coleman
 Henry Barnes
 Ann Barnes
 Cath. Williams
 Elizabeth Cooke
 James Maidment
 Robert Wadham
 Mary Wadham
 William Bandy
 Thomas White
 William Ford
 John Ford

WEYMOUTH.

Samuel Weston
 Robert Trim
 Sus. Trim
 James Keach
 Sarah Keach
 Sarah Stanton
 Benedicta Lewis
 James Shearing
 Mrs. Winter

PORTLAND.

*Young Women's
Class.*

Jane Read
Mary Jacob
Grace Way
Joan Winter
Sarah Wiggatt
Mary Winter
Alice Attwooll
Edith Attwooll
Mary Read
Ann Chaddock
Edith Angel
Susannah Allen
Sarah Winter
Martha Meader

*Saturday Night's
Class
(Brother Motyer's).*

William Angel
Thomas Read
Jos. Motyer
William Pearce
Thomas Ayles
Robert Pearce
John Ayles
John Stone
James Wallis
William Ayles
Thomas Elliott

Sunday's Chapel.

Rebecca Green
Ann Muddle
Elizabeth Bass
Rebecca Wallis
Mary Discott
Grace Attwooll

Mary Attwooll
Mary Kelk
Dorothy Allen
Lucy Steward

Sunday's, Wakeham.

John Marwood
Mary Skinner
Mary Stevens
Tabitha Stevens
Rebecca Skinner
Ann Gibbs
Elizabeth Pearce
Elizabeth Holland
Agnes Pearce
Ann Stevens
Joan Motyer
Ann Pearce
Rebecca Whittle
Agnes Winter
Mary Hoskins
Jane Ayles
Sarah Wallis
Elizabeth Barnes
Elizabeth Stone

Southwell Class.

Charles Whittle
Hannah Whittle
senior
Hannah Whittle
junior
Mary Comben
Susannah Wallis
Sarah Wallis
Elizabeth Anthony

Thursday's Class.

Richard Comben
William Russell

Henry Stone
Samuel Mitchell
Robert Scholler
Shad. Stone
William Pearce
Benjamin Hoff
Richard Bennett

Weston Class.

William Motyer
William Gibbs
Thomas Flew
Thomas Whittle
Abel Comben

*Sunday's Class
(Brother Angel's).*

Mary Angel
Elizabeth Hoff
Grace Attwooll
Rebecca Attwooll
Jane Attwooll
Mary Stone
Alice Shepherd
Ann Newman
Sarah Stone
Agnes Attwooll
Mary Pearce
Rebecca Ayles
Ann Mills
Sarah Wallis

*Sunday's
(Brother Read's).*

Jane Vine
Catherine Winter
Jane Read

PORTLAND— <i>ctd.</i>	Alice Mitchell	Jane Pearce
<i>Sunday's</i>	Nancy Read	Sarah Pearce
(<i>Bro. Read's</i>)— <i>ctd.</i>	Martha Mitchell	Hannah Scholler
	Mary Russell	Catherine Stone
Sarah Wiggatt	Mary Pearce	Sarah Winter

Names of Places.	Local Preachers.	New Members.	Back-sliders.	Removals.	Deaths.	Whole Number	Yearly Collection.	Kingswood Collection.	Collection for Notting-ham Poor-house.
							£ s. d.	£ s. d.	£ s. d.
Portland	...	3	4	6	...	103	1 12 6	1 7 9	...
Poole	...	7	6	2	...	40	0 14 6	1 8 0	1 4 9
Swanage	...	1	5	2	...	26	0 8 0	0 8 6	0 5 10
Monckton	...	...	...	...	...	15	...	...	...
E. Morden	...	...	...	...	...	17	0 7 0	...	0 14 11
W. Morden	1	1	1	...	...	19	0 3 0	0 5 0	...
Lytchett	...	...	2	1	...	17	0 8 0	0 2 6	0 9 0
Grange	1	3	1	1	1	16	0 11 0	0 9 10	0 6 10
Wareham	1	5	...	...	...	5	...	...	...
Weymouth	1	...	7	...	...	9	0 15 0	0 11 6	...
Total	4	20	26	12	1	267	4 19 0	4 13 1	3 1 4

NAMES OF SUBSCRIBERS FOR THE "METHODIST MAGAZINE" IN THE POOLE CIRCUIT FOR 1799.

POOLE.	Ed. Byron	MORDEN.
Mr. Street	Mr. Frampton	Mr. Higford
Mrs. Millwood	Mr. John Read	Mr. Mearing
William Wills	Mr. Simper	Mr. Dominy
Henry Matthews	Mrs. Tullock	Mr. Clark
Sarah Clarke	Mrs. Weyman	Mr. Lanham
Mr. Woodcock	Ann Holland	Mr. Barnes
Mary Hounsell	Mr. Jones	Mrs. Blake
Mrs. Moore		Mr. Butler
Mrs. Richards		Mr. Smith
	MONCKTON, 3.	George Morris

LYTCHETT.		Mrs. Gent	PORTLAND.
Jos. Osmond		George Stickland	John Marwood
John Parsons		Howard Collings	William Gibbs
George Maber		Jos. Sanders	Jos. Motyer
Richard Oliver		Robert Hyson	William Russell
Mr. Foster			Thomas Ayles
		GRANGE.	Benjamin Hoff
WAREHAM.		Mr. Abbott	Mary Pearce
Mr. Roberts		Mr. Lucas	Sarah Wiggatt
		Mr. Seaman	Francis Pearce
		Mr. Dunning	Mrs. Steward
		Mr. Windsor	Henry Pearce
SWANAGE.			WEYMOUTH.
Mr. Barnes			Samuel Weston
Jos. Phippard		HAM.	Mr. Steward
Mr. Hibbs			Mr. Tizzard
Mr. Marsh		Mr. Bessant	Ann Greening
Robert Alford		Mrs. Joiner	Mrs. Sawyer
			Mr. Dayton
Total, 70 Subscribers.			

NAMES OF PERSONS IN SOCIETY IN THE POOLE
CIRCUIT, JUNE 1800.

POOLE.	Susannah Joiner	Charlotte Weyman
Thomas Woodcock	Ann King	Judith Dyett
Thomas Scott	Richard Lacy	Martha Hurden
John Read	Mr. Jones	Hannah Goff
Thomas Bessant	Mr. Jones junior	Ann Clench
Mary Bessant	Eleanor Woodcock	Elizabeth Frampton
Richard Davis	Mrs. Hanham	Jane Tullock
John Frampton	Mrs. Milward	Mrs. Daley
Fran. Wheeler	Mary King	Elizabeth Misher
Mary Millwood	Ann Ford	Elizabeth Florence
Sarah Bennett	Mary Hounsel	Sophia Mackerel
Elizabeth Stacy	Elizabeth Scott	Mary Pitt
	Elizabeth Wheeler	Ann Wessell

PORTLAND.

Saturday's
(*Jenny Read's*).

Jane Read
 Mary Jacob
 Grace Way
 Joan Winter
 Sarah Wiggatt
 Alice Attwooll
 Mary Read
 Edith Attwooll
 Ann Chaddock
 Edith Angel
 Susannah Allen
 Sarah Motyer
 Martha Meader
 Mary Dismow

Saturday's
(*Brother Motyer's*).

William Angel
 Thomas Read
 Jos. Motyer
 William Pearce
 Thomas Ayles
 John Ayles
 James Wallis
 William Ayles

Sunday Afternoon
(*Brother Angel's*).

Mary Angel
 Elizabeth Hoff
 Grace Attwooll
 Agnes Attwooll
 Mary Stone
 Alice Shepherd
 Ann Newman
 Sarah Stone
 Mary Pearce

Rebecca Ayles
 Ann Mills
 Sarah Wallis

Sunday Afternoon
(*Chapel*).

Rebecca Green
 Mary Kelk
 Dorothy Allen
 Lucy Steward
 Rebecca Wallis
 Ann Muddle
 Elizabeth Bass

Sunday Afternoon
(*Jenny Read's*).

Jane Vine
 Catherine Winter
 Jane Read
 Sarah Wiggatt
 Alice Mitchell
 Nancy Read
 Mary Russell
 Mary Pearce
 Jane Pearce
 Sarah Pearce
 Hannah Schollar
 Catherine Stone

Thursday Class.

Richard Comben
 William Russell
 Henry Stone
 Samuel Mitchell
 William Pearce
 Benjamin Hoff
 Richard Bennett
 Robert Schollar

SOUTHWELL.

Charles Whittle
 Hannah Whittle
 senior
 Hannah Whittle
 Mary Comben
 Susannah Wallis
 Sarah Wallis
 Elizabeth Anthony

Wakeham Class.

John Marwood
 Mary Skinner
 Mary Stevens
 Tabitha Stevens
 Rebecca Skinner
 Ann Gibbs
 Elizabeth Pearce
 Elizabeth Holland
 Agnes Pearce
 Ann Stevens
 Joan Motyer
 Ann Pearce
 Rebecca Whittle
 Agnes Winter
 Mary Hoskins
 Elizabeth Stone

Weston Class.

William Gibbs
 Thomas Whittle
 Abel Comben
 Thomas Flew
 William Motyer

WEYMOUTH.

Samuel Weston
 Robert Trim
 James Keech

WEYMOUTH—*ctd.*

James Sherring
Elizabeth Winter
Sarah Keech
Mary Angel
Mary Weston
Grace Attwooll
Elizabeth Barnes

LYTCHETT.

Jos. Osmond
Sarah Osmond
Elizabeth Lodge
Mary Hiscock
Matthew Hiscock
Elizabeth Hiscock
John Parsons
Mary Parsons
John Parsons, jun.
Hannah Parsons
John Dolman
Sarah Dolman
Elizabeth Soper
Susannah Parkins
Elizabeth Dyett
Michael Balaam
Sarah Balaam

MONCKTON.

William Clement
Sarah Clement
John Coleman
Elizabeth Coleman
Henry Barnes
Ann Barnes
Catherine Williams
Elizabeth Coke
James Maidment

William Bundy
Thomas White
William Ford
John Brewer
William Brewer
Miss Roberts
Samuel James
John Perry
Edward Laws
William Mowdy
Robert Wadham
Mary Wadham
John Ford
Joanna Ford
Elizabeth Cumbs
Hannah Stacy
Elizabeth Payne
Sarah Butler

MORDEN.

James Hickford
Catherine Hickford
George Morris
Elizabeth Morris
George Munden
Sarah Munden
Benjamin Collins
Hannah Drake
Mary James
William Clark
Martha Clark
John Baskham
Christiana Mearing
Mabel Mearing
William Ings
Ann Ings
William Harvey
Hannah Keate
Laur. Langdown
Mary Pike
John Barnes

Maria Barnes
John Butler
Ann Butler
Elizabeth Harvey
Samuel Laning
Elizabeth Goodwin
Sarah Crumpler
Martha Slade
Benj. Fry
Ann Fry
Elizabeth Cox
Dorothy Dominy
Sarah Scammell
Jane Thomas
Mary Bascomb
George Laning

WAREHAM.

John Stickland
John Roberts
Elizabeth Roberts
Mary Shepherd

SWANAGE.

John Marsh
Thomas Stickland
Robert Barnes
Thomas Coleman
Robert Alford
Jos. Phippard
George Hibbs
John Toope
Robert Hyson
Anthony Phippard
Timothy Burt
Andrew Minton
Charles Meader
Sarah Alford

SWANAGE— <i>ctd.</i>	Jane Norman	John Danning
Ann Barnes	Mary Gent	Mary Hatcherd
Elizabeth Stickland		Mary Hibbs
Sarah Briggs	GRANGE.	John Seamen
Ann Phippard	John Milledge	Mary Seamen
Ann Meader	Mary Milledge	Mary Lucas
Elizabeth Toope	Thomas Abbott	Fran. Barnes
Elizabeth Burt	Jane Abbott	Mary Whiterow
Esther Hyson	David Abbott	William Cure
		Mary Cure

NAMES OF SUBSCRIBERS FOR "THE MAGAZINES"
IN THE POOLE CIRCUIT, 1800.

PORTLAND.	James Sherring	SWANAGE.
Jos. Motyer	Ann Greening	Mr. Marsh
Mary Pearce	Susannah Trim	Mrs. Gent
Sarah Wiggatt	Mr. Steward	Timothy Burt
Mrs. Steward	Mr. Drayton	Mrs. Barnes
John Marwood		John Phippard
Fran. Pearce		Hannah Bart
William Gibbs	MONCKTON.	
Benj. Hoff		LYTCHETT.
Mr. Ayles	Mrs. Williams	Jos. Osmond
Edith Stone	Robert Wadham	John Parsons
William Russell	John Coleman	Richard Oliver
		George Maber
		Mr. Foster
WYKE.	GRANGE.	
Betsy Barnes	John Milledge	BLANDFORD.
Edward Tullage	William Cure	Charles Bavingstock
	Mr. Abbott	
WEYMOUTH.	Mrs. Lucas	WAREHAM.
Mr. Weston	Elizabeth Richards	Mr. Roberts
Mr. Tizzard	Mrs. Barnes	
	John Seamen	

MORDEN.	Mr. Hickford	Mrs. Richards
William Clark	Laur. Langdown	Sarah Clarke
Mr. Butler		Mr. Street
Samuel Laning	POOLE.	Mrs. Moor
John Barnes		Thomas Woodcock
Robert Dominy	Mr. Frampton	Mrs. Pitt
George Morris	Mrs. Tullock	John Read
Mr. Mearing	Mr. Scott	Mr. Lacey
Mr. Smith	Mrs. Ford	John Brewer
Mrs. Blake	Mrs. Milwood	Miss Mackerel
		Mr. Byron

Total, 71 Subscribers.

PLAN.

1800.

COLLECTIONS.

Names of Places.	Local Preachers.	New Members.	Back- sliders.	Renovals.	Deaths.	Whole Number.	Yearly Col- lection	Kingswood Collection.	Collection for the Conference.
Poole	...	6	7	3	1	37	£ s. d. 1 2 0	£ s. d. 1 7 6	£ s. d. 1 0 6
Portland .	...	1	7	5	3	89	1 11 0	1 6 0	1 8 0
Weymouth	1	3	2	1	...	11	0 4 0	0 10 6	...
Grange	1	...	...	...	1	15	0 12 6	0 8 3	0 8 0
Swanage	...	3	3	2	...	24	0 3 6	0 3 8	0 10 6
Lytchett	...	...	...	...	...	17	0 6 6	0 5 6	0 7 1
Mordens	1	3	...	1	1	37	0 14 0	0 11 6	0 16 6
Monckton	...	12	...	...	...	27	0 19 0	0 12 10	...
Wareham	1	...	1	...	...	4	...	...	...
Total	4	28	20	12	6	261	5 12 6	5 5 9	4 10 7

THE NAMES OF THE SOCIETIES AND MEMBERS
IN POOLE CIRCUIT, 1802.

PORTLAND.	<i>Women's Saturday Night.</i>	<i>Sunday Class (Chapel)</i>
<i>Men's Saturday Night Class.</i>	Mary Jacob	Rebecca Green
William Angel	Joan Winter	Dorothy Allen
Thomas Read	Grace Way	Lucy Steward
Joseph Motyer	Sarah Wiggatt	Rebecca Wallis
William Pearce	Jane Scoble	Ann Muddle
Thomas Ayles	Edith Stone	Elizabeth Bess
John Ayles	Mary Read	Martha Truscott
James Wallis	Ann Stone	Sarah Motyer
William Gibbs	Edith Angel	Mary Winter
Thomas Flew	Susannah Allen	Agnes Mills
Robert Hoskins	Lydia Motyer	<i>Thursday's Class (Chapel).</i>
	Mary Dismore	Richard Comben
	Hannah Goff	William Russell
	Mary Schollar	Henry Stone
<i>Wakeham Class.</i>	Margery Attwooll	Samuel Mitchell
John Marwood		William Pearce
Mary Skinner	<i>Sunday Class (Brother Angel's).</i>	Benj. Hoff
Rebecca Skinner	Elizabeth Hoff	Richard Bennett
Tabitha Stevens	Grace Attwooll	Robert Schollar
Ann Gibbs	Agnes Attwooll	John Motyer
Elizabeth Pearce	Mary Stone	<i>Southwell Class.</i>
Ann Pearce	Alice Shepherd	Charles Whittle
Mary Hoskins	Ann Newman	Hannah Whittle sen.
Elizabeth Stone	Sarah Stone	Hannah Whittle jun.
Jane Raiment	Mary Pearce	Sarah Wallis
<i>Weston Class.</i>	Rebecca Ayles	Elizabeth Anthony
Joan Motyer	Ann Mills	Rebecca Comben
Mary Stevens	Susannah Spencer	<i>Sunday Class (Brother Russell's).</i>
Ann Stevens	Alice Attwooll	Catherine Winter
Rebecca Comben	Mary Angel	Jane Vine
Mary Comben	Sarah Stanton	
Agnes Pearce		

PORTLAND— <i>ctd.</i>		Elizabeth Frampton	Ann Fry
		Jane Tullock	Elizabeth Cox
<i>Sunday Class</i>		Catherine Daley	Dorothy Dominy
<i>(Bro. Russell's)—ctd.</i>		Elizabeth Misher	Jane Thomas
		Susannah Annise	Mary Bascomb
		Sarah Bird	George Laning
Jane Read		Eleanor Woodcock	
Sarah Wiggatt		Eleanor Brown	
Alice Mitchell		Elizabeth Larcom	
Nancy Read		Elizabeth Scott	WEST MORDEN.
Mary Pearce		Mary Braffitt	William Clarke
Mary Pearce		Mary Commons	Martha Clarke
Sarah Pearce		Mrs. Butler, <i>alias</i>	John Baskham
Jane Pearce		Wills	Christiana Mearing
Catherine Stone		Mrs. Barnes	Mabel Mearing
		Mrs. Bound	William Ings
		Mrs. Hull	Ann Ings
		Sus. Colbourne	William Harvey
			Lawrence Langdown
POOLE.			Mary Pike
<i>Friday's Class.</i>		<i>Sunday's Class.</i>	Hannah Hatcherd
Thomas Scott		James Hickford	Elizabeth Godwin
J. N. Frampton		Catherine Hickford	Sarah Scammell
Thomas Woodcock		John Reed	Mary James
William Cartridge		Richard Davies	George Morris
John Martin		Ann King	Betty Morris
William Lodge		Mary Millwood	Hannah Drake
James Dorey		Jane Hannan	George Munden
Elizabeth Scott		Mary Woodcock	Sarah Munden
Thomas Bywater		Elizabeth Meddes	Henry Foster
Robert Stickland		Martha Simms	William Fry
Francis Wheeler			James Baker
John Braffitt			Moses Baker
Samuel Bellows			
John Knight			
William Hull			
		EAST MORDEN.	
<i>Monday's Class.</i>		John Barnes	
Mary King		Maria Barnes	
Ann Ford		John Butler	
Mary Hounsel		Ann Butler	LYTCHETT.
Susannah Wheeler		Elizabeth Harvey	Joseph Osmond
Charlotte Weyman		Samuel Laning	Sarah Osmond
Judith Dyett		Martha Slade	Elizabeth Lodge
		Sarah Crumpler	Mary Hiscock
			John Parsons

SWANAGE— <i>ctd.</i>	Hester Hyson	J. Tullage
	Jane Norman	W. Ayles
John Phippard	Mary Burt	Richard Barnes
Henry Bush	Martha Squibb	Elizabeth Barnes
Robert Warren	Elizabeth Sanders	Elizabeth Winter
Richard Barnes	Ann Warren	Grace Attwooll
James Warren	Mary Warren	Mary Hallett
Sarah Alford		Benedicta Lewis
Elizabeth Stickland	WEYMOUTH.	Jane Passhen
Sarah Briggs		Mary Angel
Ann Phippard	James Sherring	Catherine Languish
Ann Meader	James Keach	Miss Atkinson
Elizabeth Burt	Robert Trim	Ann Greening

Names of Places.	Local Preachers.	New Members.	Back-sliders.	Removals.	Deaths.	Conversions.	Whole Numbers.	Extra Coll. for removing the Old Debt.	Kingswood Collection.	Yearly Collection.
								£ s. d.	£ s. d.	£ s. d.
Poole . . .	...	26	8	5	2	...	48	0 12 0	1 5 6	1 0 0
Portland . . .	...	8	1	1	4	...	91	2 14 0	1 8 6	1 18 0
Weymouth . . .	...	9	...	2	1	...	16	0 4 6	2 2 6	...
Grange . . .	1	...	5	...	...	...	11	0 11 0	0 11 6	0 10 0
Swanage . . .	...	10	1	1	2	...	30	0 15 0	0 15 6	0 10 0
Morden, East and West . . .	1	4	1	2	1	...	37	1 11 6	1 8 0	0 13 0
Lytchett . . .	...	4	...	...	...	...	21	0 9 0	0 14 0	0 4 6
Blandford . . .	1	...	...	...	...	...	10	1 1 0	0 10 0	...
Monckton and Mangwood . . .	...	3	2	2	1	...	26	2 2 0	1 1 0	1 1 0
Stourpaine . . .	1	...	...	...	...	...	8	..	...	...
Total	4	64	18	13	11	...	298	10 0 0	9 16 6	5 16 6

N.B.—Last year, before I knew from Brother Millward what he got for the Kingswood Collection at *Poole*, I ventured to send to the Conference 15s. in their behalf; but the collection amounting only to 7s., I therefore think it no *injustice* to deduct the 8s. then deficient from the Kingswood Collection for this year, so that I consider it only £9, 8s. 6d.

FR. TRUSCOTT.

July 17th, 1802.

THE NAMES OF THE SOCIETIES AND MEMBERS
IN THE POOLE CIRCUIT, 1803.

PORTLAND.		<i>At the Chapel.</i>
	Ann Gibbs	
	Elizabeth Pearce	
<i>Men's Saturday Night</i>	Ann Pearce	Richard Comben
William Angel	Mary Hoskins	William Russell
Thomas Read	Elizabeth Stone	Henry Stone
Joseph Motyer	Jane Rainton	Samuel Mitchell
William Pearce		Robert Pearce
Thomas Ayles		Benjamin Hoff
John A. Attwooll	<i>Women's Thurs. Class.</i>	Richard Bennett
James Wallis	Rebekah Green	John Motyer
William Gibbs	Dorothy Allen	Shadrach Stone
Thomas Flew	Lucy Stewart	Peter Vine
Robert Hoskins	Rebecca Wallis	Robert Schollar
William Pearce	Elizabeth Bess	
John Stone	Ann Muddle	<i>Women's Sat. Night.</i>
	Martha Truscott	Mary Jacob
<i>Sunday Afternoon at</i>	Sarah Motyer	Joan Winter
<i>Brother Angel's.</i>	Mary Stone	Grace Way
Elizabeth Hoff	Mary Pearce	Sarah Wiggatt
Grace Attwooll	Hannah Schollar	Jane Scoble
Agnes Attwooll		Edith Stone
Alice Shepherd	<i>Weston Class.</i>	Mary Read
Ann Newman		Ann Stone
Sarah Stone	Joan Read	Edith Angel
Mary Pearce	Ann Stevens	Lydia Motyer
Rebecca Ayles	Rebekah Comben	Susanna Allen
Ann Mills	Mary Comben	Mary Schollar
Susannah Spencer		Margery Attwooll
Mary Angel	<i>Southwell Class.</i>	Ebbett Hodgson
Elizabeth Weakley		Ann Vine
		Alice Attwooll
		Sarah Allen
<i>Wakeham Class.</i>	Charles Whittell	
John Marwood	Han. Whittell sen.	<i>Sunday Afternoon at</i>
Mary Skinner	Han. Whittell jun.	<i>Brother Russell's.</i>
Rebecca Skinner	Susannah Wallis	
Tabitha Stevens	Sarah Wallis	Catherine Winter
	Rebekah Comben	Jane Vine

PORTLAND— <i>ctd.</i>	Thomas Woodcock	LYTCHETT.
<i>Sunday Afternoon at</i>	John N. Frampton	Joseph Osmond
<i>Bro. Russell's—ctd.</i>	William Cartridge	Sarah Osmond
Jane Read	John Knight	John Parsons
Sarah Wiggatt	James Dorey	Hannah Parsons
Alice Mitchell	Elizabeth Scott	John Dolman
Nancy Read	Robert Stickland	Sarah Dolman
Mary Pearce	Francis Wheeler	Elizabeth Soper
Jane Pearce	George Rood	John Parsons sen.
Sarah Pearce	William Hull	Mary Parsons
Catherine Stone	James King	Susanna Parkins
Agnes Mills	<i>Monday's Class.</i>	Elizabeth Dyett
Mary Dismore	Mary King	Michael Balam
POOLE.	Mary Hounsell	Sarah Balam
<i>Sunday Afternoon's.</i>	Judith Dyett	Elizabeth Hiscock
James Hickford	Elizabeth Frampton	Jane Whaddon
Catherine Hickford	Jane Tullock	Elizabeth Foster
Jane Read	Catherine Daley	Elizabeth Plowman
Mary Millward	Elizabeth Misher	John Reed
Jane Hannam	Susannah Annas	Mary Reed
Ann King	Sarah Bird	Hannah Drake
Mary Woodcock	Eleanor Woodcock	Elizabeth Lodge
John Gray	Eleanor Brown	Elizabeth Pender
Hannah Gray	Elizabeth Larcome	STOURPAINE.
Richard Davis	Elizabeth Scott	George Tilley
Ann Millefant	Mary Cummins	Lucy Tilley
Elizabeth Burrow	Mary Barnes	John Dewland
Mary Braffitt	Elizabeth Hull	Elizabeth Dewland
Martha Sims	Hannah Goff	Thomas Aysten
Mary Bridle	Susanna Colborne	Lydia Fish
Mary Jenkins	WAREHAM.	Maria Haskell
<i>Friday's Class.</i>	John Stickland	MONCKTON.
Thomas Scott	S. Stickland	William Clemens
Samuel Weston	John Roberts	Sarah Clemens
	Elizabeth Roberts	

MONCKTON—*ctd.*

Harry Barnes
Charlotte Barnes
Catherine Williams
Elizabeth Cook
Ann Bushel
Ann Hunt
Elizabeth Coleman
Robert Whaddam
Mary Whaddam
Hannah Stacy
John Ford
Sarah Butler

GRANGE.

John Milledge
Mary Milledge
Thomas Abbott
Jean Abbott
David Abbott
Mary Hibbs
Mary Whiterow
Frances Barnes
Mary Seaman
Mary Smith
William Cure
Mary Cure
John Seaman

Andrew Minten
Charles Meader
John Phippard
Robert Warren
Richard Barnes
James Warren
James Ellis
Henry Bush
Elizabeth Sanders
William Stokeley
James Dick
Amelia Dick
John Dick

MORDEN.

MANGWOOD.

John Brewer
Hannah Brewer
William Brewer
James Maidment
Edward Laws
William Parry
William Bandy
William Mowdy
Samuel James
Richard Andrews

SWANAGE.

Sarah Alford
Elizabeth Stickland
Sarah Briggs
Ann Phippard
Ann Meader
Elizabeth Toope
Elizabeth Burt
Hester Hyson
Jane Norman
Mary Burt
Martha Squibb
Ann Warren
Jane Meader
Mary Warren
John Marsh
Thomas Stickland
Robert Barnes
Thomas Coleman
Robert Alford
Joseph Phippard
John Toope
Robert Hyson
Timothy Burt

William Clark
Martha Clark
John Baskam
Christiana Mearin
William Ings
Ann Ings
Lawrence Langdon
Jenny Langdown
Mary Pike
Mabel Mearing
Hannah Hatcherd
Sarah Scammel
Mary James
George Morris
Elizabeth Morris
George Munden
Sarah Munden
Henry Foster
William Fry
James Baker
Moses Baker
Thomas Mitchell
Ann Munden
Benj. Watts
Agnes Watts

BLANDFORD.

John Reynolds
Ann M. Baverstock
Charles Baverstock
Benj. Baverstock
John Rolls
Benj. Rolls
Catherine Mahone
Elizabeth Coombs
Elizabeth Goodwin

MORDEN— <i>ctd.</i>	Elizabeth Cox	William Ayles
	Jane Thomas	Ann Greening
Benj. Romaine	Mary Bascomb	Grace Attwooll
John Shepherd	George Laning	Mary Hallett
William Day	Judith White	Mary Angel
Ann Stroud		Jane Pashen
Sarah Stephens		Elizabeth Winter
Ann James	WEYMOUTH.	Elizabeth Keil
James Arnold	James Keech	
Elizabeth Davis	Catherine Keech	WYKE REGIS.
Elizabeth Mitchell	John Hudson	
John Barnes	Elizabeth Hudson	Richard Barnes
Maria Barnes	Edward Tullage	Elizabeth Barnes
John Butler	Mary Tullage	Mary Stevens
Ann Butler	Richard Burt	Mary Woolridge
Elizabeth Harvey	Mary Burt	Sarah Lake
Sarah Crumpler	James Sherren	William Williams
Maria Slade	Robert Trim	Mary Hooper

THE STATE OF THE POOLE CIRCUIT AT
THE CONFERENCE, 1803.

Names of Places.	Local Preachers.	New Members.	Back- sliders.	Removals.	Deaths.	Conver- sions.	Whole Numbers.	Yearly Collection.	Kingswood Collection.
								£ s. d.	£ s. d.
Poole	1	8	6	3	...	...	47	0 17 0	0 19 0
Portland	...	7	...	3	1	...	94	2 12 6	2 0 6
Weymouth and Wyke	...	11	...	1	1	...	25	0 5 6	2 0 0
Grange	1	...	...	...	1	...	12	0 11 0	0 8 0
Swanage	...	6	...	...	...	...	36	0 13 0	0 8 0
Mordens	1	12	...	1	3	3	46	0 16 6	0 17 2
Lytchett	...	2	...	...	1	...	22	0 7 0	0 9 6
Blandford and Stourpaine	1	4	6	...	...	...	16	0 5 6	0 5 0
Monckton and Mangwood	...	1	3	...	...	...	24	0 17 6	0 14 2
Wareham	...	...	...	2	...	...	4	...	...
Total	4	51	15	10	7	3	326	7 5 6	8 1 4

REMARKS.

There are on the Class papers 326 names at least, but I returned no more than 312 to the Conference, because a few are on trial, a few do not meet altogether so well as might be desired, and I wish my successor to find rather more than less than were returned at the Conference.

Blandford is a wretched place. May the future prospects exceed the past!

At *Grange* the work is at a low ebb.

At *Mangwood*, if the preachers meet the class themselves, it may be well. The other places, with good looking after, will do well, I hope, in all respects.

N.B.—The Preachers are Circuit Stewards here.

F. TRUSCOTT.

July 29th, 1803.

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"MAGAZINE," ETC., 1803.

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William Harvey	Harry Barnes	George Morris	
Mr. Hitchens	Mrs. Williams	David Knapp	
Mr. Knight	Robert Whaddon	Robert Dominy	
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Mr. Dicks		Mr. Dimond	Edward Pearce
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For the Magazines, Total 90 Subscribers.

Subscribers for Dr. Coke's *Commentary*, 1, Mr. John Rolls of Blandford.

Note.—The last number received was No. 52.

NAMES OF SOCIETIES AND MEMBERS IN THE POOLE CIRCUIT, 1804.

GRANGE.	Mary Whiterow	SWANAGE.
	Frances Barnes	
John Milledge	John Seaman	John Marsh, <i>Lr.</i>
Mary Milledge	Mary Seaman	Robert Barnes
Thomas Abbott	Mary Smith	Thomas Coleman
Jane Abbott	William Cure	Robert Alford
David Abbott	Mary Cure	Joseph Phippard
Mary Hibbs	Mary Marshfield	John Toope

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Timothy Burt
Andrew Mentorn
Charles Meader
John Phippard
Robert Warren
James Warren
Richard Barnes
Joseph Ellis
Henry Bush
William Stockley
James Dicks
John Dicks
John Clarke
Thomas Hardy

Sarah Alford, *Lr.*

Sarah Briggs
Ann Phippard
Ann Harlock
Elizabeth Toope
Elizabeth Burt
Hester Hayson
Jane Norman
Mary Burt
Martha Squibb
Ann Warren
Mary Warren
Jane Meader
Elizabeth Sanders
Amelia Dicks
Esther Melmouth
Martha Bower
Thomas Stickland
Elizabeth Stickland

POOLE.

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Catherine Hickford

John Reed
Ann King
Mary Millwood
Jane Hennam
Mary Woodcock
Richard Davis
Ann Millefant
Mary Barfitt
Martha Simms
Hannah Gray
Sarah Bridle
Mary Bezant
Mary Byron

Thomas Scott, *Lr.*
Thomas Woodcock
John Frampton
William Cartridge
John Knight
James Dorey
Elizabeth Scott
Robert Stickland
William Hull

Mary King, *Lr.*
Judith Dyett
Elizabeth Frampton
Jane Tullock
Catherine Davey
Susan Annas
Sarah Bird
Eleanor Woodcock
Eleanor Brown
Elizabeth Larcombe
Elizabeth Scott
Susan Colbourne
Dorothy Magivick
Mary Abbott
Samuel Werton
Mary Barnes
Mary Hounsell
Susan Wheeler

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Lucy Tilley
Elizabeth Dobland
Maria Haskell
Lydia Fish
Thomas Easter
Elizabeth Whicker
Jane Clench
James Newman
Sarah Newman
Sarah Angeworth
Thomas Collis
Elizabeth Collis

LYTCHETT.

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Sarah Osmond
John Parsons
Hannah Parsons
Sarah Dolman
Elizabeth Soper
John Parsons
Mary Parsons
Susan Parkins
Elizabeth Dyett
Michael Balam
Sarah Balam
Elizabeth Hiscock
Jane Waddon
Elizabeth Foster
Henry Drake
Elizabeth Plowman
James Foster
John Reed
Mary Reed
Elizabeth Lodge

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 Benj. Rolls
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 Catherine Mahone
 Elizabeth Coombes
 Elizabeth Godwin
 Ann Greening

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 Charlotte Barnes
 Catherine Williams
 James Maidment
 Elizabeth Maidment
 Ann Bushell
 Elizabeth Coleman
 Robert Wadham
 Mary Wadham
 Hannah Stacy
 John Ford
 Sarah Butler

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John Brewer
 Hannah Brewer
 William Brewer
 James Maidment
 Edward Lawes
 William Perry
 William Bundy
 William Mowdy

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 George Lanam
 Judith White
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 Thomas Mitchell
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 William Day
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 William Fry
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 Sarah Stevens
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William Clarke, *Lr.*
 Martha Clarke
 John Bascombe
 Christ. Mearing
 William Ings
 Ann Ings
 Jane Langdown
 Mary Pike
 Hannah Hatcherd

Elizabeth Seller
 George Morris
 Betty Morris
 George Munden
 Sarah Munden
 Ann Munden
 Harry Foster
 James Baker
 Moses Baker
 John Baker
 Jane Christopher

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 Sarah Lake
 Mary Wallage
 Mary Stephens
 William Williams
 James Lake
 Elizabeth Bunt

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 James Keech
 Kath. Keech
 William Ayles
 John Hudson
 Jane Hudson
 Richard Bunt
 Grace Attwooll
 Ann Bunt
 Elizabeth Winter
 Jane Passhen
 Mary Hallett
 Mary Angel
 Mary Tullage
 Edward Tullage

WEYMOUTH—<i>ctd.</i>		Joseph Motyer	Lucy Steward
Ann Mack		Thomas Ayles	Rebecca Wallis
John Cocks		J. A. Attwooll	Elizabeth Bess
Henry Shadcott		James Wallis	Mary Stone
		William Gibbs	Elizabeth Algar
		Thomas Flew	Mary Pearce
		Robert Hoskins	Jane Hellyer
PORTLAND.		William Pearce	
William Russell, <i>Lr.</i>		John Stone	Richard Comben, <i>Lr.</i>
Elizabeth Hoff		Francis Pearce	Henry Stone
Grace Attwooll		John Andrews	Samuel Mitchell
Alice Shepherd		Chas. Whittell, <i>Lr.</i>	Benj. Hoff
Agnes Attwooll		Hannah Whittell	Richard Bennett
Sarah Stone		Hannah Whittell	Robert Scholar
Mary Pearce		jun.	John Motyer
Rebecca Ayles		Sarah Wallis	Robert Pearce
Ann Mills		Reb. Comben jun.	Peter Vine
Susan Spencer			Shadrach Stone
Ann Vine		John Marwood, <i>Lr.</i>	<i>Richard Comben's</i>
Sarah Motyer		Mary Skinner	<i>2nd Class.</i>
		Tabitha Stevens	Mary Jacob
<i>William Russell's</i>		Rebecca Stevens	Grace Way
<i>2nd Class.</i>		Ann Gibbs	Grace Way
Jane Vine		Elizabeth Pearce	Joan Winter
Sarah Wiggatt		Ann Pearce	Sarah Wiggatt
Alice Mitchell		Mary Hoskins	Jane Comben
Nancy Read		Elizabeth Stone	Edith Stone
Mary Pearce		Jane Raiment	Mary Read
Jane Pearce		Mary Comben	Ann Stone
Sarah Pearce		Sarah Wallis	Edith Angel
Catherine Stone		Joan Read	Susan Allen
Elizabeth Weakley		Rebecca Comben	Lydia Motyer
Catherine Winter		Ann Stevens	Mary Scholar
		William Pearce, <i>Lr.</i>	Margery Attwooll
William Angel, <i>Lr.</i>		Rebecca Green	Sarah Allen
Thomas Read		Dorothy Allen	Ebbett Hodgson
			Alice Attwooll
			Agnes Mills

THE STATE OF THE POOLE CIRCUIT AT THE
CONFERENCE, 1804.

Names of Societies.	Local Preachers.	New Members.	Back- sliders.	Removals.	Deaths.	Con- versions.	Whole Numbers.	Yearly Col- lection.	Kings- wood Col- lection.	Mission- ary Col- lection.
								£ s. d.	£ s. d.	£ s. d.
Poole	1	...	...	...	1	...	42	0 14 3	0 16 0	...
Portland . . .	...	4	2	...	1	...	94	2 16 6	1 3 0	...
Weymouth and Wyke	...	...	...	...	...	...	29	1 0 6	2 6 6	...
Grange	1	2	...	...	...	1	14	0 10 0	0 8 6	...
Swanage	...	6	1	1	...	2	40	0 14 0	0 10 0	...
Morden	1	...	...	...	1	...	47	0 7 8	0 13 3	...
Lytchett . . .	...	...	...	...	...	...	21	0 4 3	0 7 6	...
Blandford and Stourpaine	2	...	...	...	1	...	18	...	0 5 2	...
Monckton and Mangwood	...	1	...	1	...	...	24	0 4 6	0 12 1	...
Wareham	1	...	...	2	...	...	2	...	...	...
Total	6	13	3	4	4	3	331	7 1 8	7 2 0	7 0 0

A LIST OF THE SUBSCRIBERS FOR "MAGAZINES"
FOR 1804.

POOLE, 11.	WAREHAM, 2.	BLANDFORD, 5.
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Mr. Hawke by Mr. Woodcock		Mr. Chas. Baverstock
Mrs. Millwood	LYTCHETT, 7.	Mr. John Rolls
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Mr. Blandford	Mr. Parsons	
Mr. Jos. Shepherd	Mr. Maber	SWANAGE, 15.
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Miss Sally Clarke	Mr. Hiscock	Mr. Barnes
Ann Mellifont	Mr. Plowman	Mr. Burt
Mr. Scott	Mr. Clench	Elizabeth Burt

SWANAGE— <i>ctd.</i>	PORTLAND, 18.	Mrs. Barnes
Mr. Dicks	Mr. Marwood	Mr. Jerrard
Phineas Bower	Mr. Gibbs	Mr. Powell
Joseph Phippard	Mr. Russell	Mr. Norris
Mr. Collins	Mr. J. Wm. Pearce	Mr. Bussell
James Warren	Mr. A. Attwooll	Mr. Clark
Charles Meader	Mr. Hoff	
Mr. Tivitoe	Mr. Motyer	MONCKTON, &C., 11.
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Elizabeth Harding	Sally Wiggatt	Mrs. Williams
Mr. Millmer	Mr. Ed. Pearce	Robert Whaddon
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	Edith Stone	Mr. Mowdey
	Mrs. Hellyer	Samuel James
	Mr. Hodgson	James Maidment
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Mr. Butler	Miss Susan Allen	Mr. Carter
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Mr. Romaine	2nd set	Mr. Gillingham
Mrs. Bascombe	Mr. John Motyer	
Mr. William Ings		
Mr. George Lanham	WEYMOUTH, 13.	GRANGE, 7.
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Mr. Robert Dominy	Mrs. Starling	Mr. Seyman
Mr. Mearing	Mrs. Dearing	Mr. Milledge
Mr. J. Sheppard	Mr. Dymond	Mr. Cure
Mr. J. Baker	Mr. Keech	Mary Seyman
Mr. Clark	Mr. Ayles	Mrs. Hooper
Mrs. Watts	Miss Arnold	Mr. Snook

TOTAL NUMBER OF MAGAZINES.

Poole	11	Swanage	15
Lytchett	7	Grange	7
Blandford	5	Portland	18
Monckton and Mangwood	11	Weymouth	13
Morden	13		
Wareham	2		<u>102</u>

Mr. Rolls of Blandford subscribed for Dr. Coke's *Notes*, and had all that are published. Mr. Brewer of Wickington hath had the first twenty-four numbers of Coke's *Commentary*. The rest must be got for him from London.

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Mr. John Motyer	Elizabeth Ceale	
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Mr. Thomas Ayles	MORDEN, 14.	Mr. Roberts
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Mrs. Hillyer	Mr. Butler	
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Mrs. Allen	Mrs. Bascombe	Mr. Hawke, 2 copies
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	Mr. George Lanham	Miss Danning
	Mr. George Morris	Mr. Hatchard
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Mr. John Milledge	Mr. J. Shepherd	Mr. John Binstead
Mr. Henry Stevens	Mr. J. Baker	Mr. Knight
Mr. Robert Locus	Mrs. Watts	Miss S. Clarke
Mrs. M. Marshfield	One more	Mr. Grey
Mr. John Bulson		Ann Mellifont
Elizabeth Richards		Mrs. Browne
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Mr. Wm. Seaman	Sally Moulin	
	Mary Short	LYTCHETT, 14.
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Mr. Hiscock	Mr. French	
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Mr. Clench		
Mr. Robert Clench	BLANDFORD, 4.	Mrs. Williams
Mr. James Foster	Mrs. Greening	Mrs. Carter
Mr. James Blake	Mr. Baverstock	Robert Whaddon
Portland	20	Poole 15
Weymouth	13	Lytchett 14
Grange	11	Blandford 4
Swanage	24	Monckton 3
Morden	14	
Wareham	2	<u>120</u>

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Mr. Attwooll	Mary Marshfield	Hester Melmouth
Mr. Motyer	Thomas Coleman	Joseph Ellis
Mr. A. Mills	John Balsom	Phineas Turner
Mr. Abel Comben	Joseph Millar	John Phippard
Miss Susan Allen		Robert Barnes
Mrs. Green	SWANAGE, 25.	Timothy Burt
Mrs. Elizabeth Pitt		Sarah Bower
Mr. F. Pearce	Howard Collins	Mary Short
Mrs. Weakley	Ann Collins	Elizabeth Barnes

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William Stockley	Mrs. Hayward	Benj. Romaine
Charlotte Emonds	Mrs. Brewer	Thomas Mitchell
Anthony Phippard	Mr. Blandford	James Wilcox
	Mrs. Davidge	Mrs. Watts
	Mrs. Greening	Mr. Cheeseman
	E. C. Eylos	Mrs. Cousens
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Mrs. Williams	Mrs. Clarke	
Mary Carter	Mr. Dunning	WEYMOUTH, 19.
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	LYTCHETT, 11.	Captain Quick
	Mr. Osmond	Mr. Samways
POOLE, 32.	Mr. Parsons	Mr. Dymond
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Mary King	Mr. Colliss	Mr. Rolls
Mary Legge	Mr. Hiscock	Miss Greaves
Mrs. Tullock	Mr. Foster	Miss Keech
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Mr. Hawke		Mrs. Barnes
Mr. Hawke		Mrs. Winter
Mr. Hawke	MORDEN, 16.	Mrs. White
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Richard Darwin	John Mearing	Mr. Clarke
Mrs. Millwood	Mary Baskham	
Mr. Silby	Henry Foster	BLANDFORD, 2.
Mrs. Johnson	Robert Dominy	Mrs. Baverstock
Mrs. Brown	John Baker	Mr. John Rolls
Mr. Hull		

Benjamin Plowman wants the sett now at Poole.

NAMES OF PERSONS IN THE WEYMOUTH
CIRCUIT, JUNE 1806.

WEYMOUTH.	<i>Wyke Class.</i>	Sarah Gibbs
<i>Preacher's Class.</i>	Eliz. Barnes, <i>Lr.</i>	Mary Attwooll
Ann Wintle	Richard Barnes	Edith Angel
Elizabeth Bunt	James Lake	Susanna Allen
James Mabey	Thomas Hardy	Lydia Motyer
John Hodgson	Mary Powell	Mary Scholar
John Cox	Mary Stevens	Sarah Allen
John Sherren	Sarah Lake	Alice Attwooll
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Henry Dymond		Mary Bennett
Richard Bunt	PORTLAND.	Susanna Bennett
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William Ayles	Sarah Wiggatt	Thomas Read
Wm. Rodison	Nancy Read	Joseph Motyer
William Bates	Mary Pearce	John Ayles
Ed. Dean	Sarah Pearce	William Gibbs
Thomas Flird	Catherine Stone	Thomas Flew
George Priestly	Alice Mitchell	Robert Hoskins
	Elizabeth Weakley	William Pearce
<i>Sister Greave's Class.</i>	Catherine Winter	John Andrews
Mary Greaves	Ann Stone	Abraham Mills
Mary Tulledge	Edith Stone	John Stone
Ann Bunt	Jane Pearce	Francis Pearce
Grace Attwooll		William Russell, <i>Lr.</i>
Elizabeth Winter	William Pearce, <i>Lr.</i>	Elizabeth Hoff
Mary Hallett	Rebecca Green	Grace Attwooll
Ann Mackey	Dorothy Allen	Alice Shepherd
Harriet Keach	Rebecca Wallis	Agnes Attwooll
Ann Bunt junior	Elizabeth Bess	Sarah Stone
Sarah Stirling	Mary Henshaw	Mary Pearce
Mary Sherren	Mary Stone	Rebecca Ayles
Elizabeth Keill	Mary Flew	Ann Mills
Jane Parken	Jane Hillyer	Susan Spencer
Maria Harrison		Ann Vine
James Plowman	Richard Comben, <i>Lr.</i>	Sarah Motyer
Ann Cox	Jane Winter	Mary Jacob

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Grace Way	Ann Pitt	Ann Phippard
Mary Angel	Mary Barnes	Elizabeth Toope
Jane Comben.	Elizabeth Harwell	Hester Hayson
	Jane Williams	Jane Norman
	Mary Samways	Mary Burt
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Hannah Whittle	Elizabeth Williams	Ann Warren
Han. Whittle jun.		Jane Meader
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	Mary Seaman	Sarah Collins
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Tabitha Stevens	Frances Barnes	Sarah Bonfield
Rebecca Skinner	Mary Hibbs	Ann Collins
Ann Gibbs	Mary Whiterow	Mary Herlock
Elizabeth Pearce	Mary Stickland	Susanna Brown
Ann Pearce	Mary Smith	Susan Pushman
Mary Hoskins	Mary Marshfield	Sarah Wicks
Elizabeth Stone	Sally Dunning	Elizabeth Collins
Jane Wallis		Charlotte Edmonds
Joan Read	John Balsom, <i>Lr.</i>	Hester Talbot
Rebecca Comben	John Seaman	Mary Hancock
Ann Stevens	Thomas Abbott	Elizabeth Coleman
Mary Comben	David Abbott	Biney Bush
Sarah Wallis	Matthew Abbott	Ann Herlock
<i>Richard Comben's</i>	William Cure	Maria White
<i>2nd Class.</i>	Thomas Cockman	Sarah Short
Henry Stone	Joseph Millar	Elizabeth Goodchild
Samuel Mitchell	William Hatchett	Thomas Coleman
Richard Bennett	Richard Stickland	John Marsh
John Motyer	Elizabeth Stickland	Robert Alford
Robert Pearce	John Dunning	Robert Barnes
Peter Vine	William Milledge	Joseph Phippard
		John Tape
		Robert Haysom
		Timothy Burt
		Andrew Mertem
		Charles Meader
		John Phippard
LULWORTH.		
John Williams, <i>Lr.</i>	SWANAGE.	
Elizabeth Williams	Sarah Alford, <i>Lr.</i>	
	Elizabeth Burt	

SWANAGE—*ctd.*

Robert Warren
Joseph Ellis
Henry Bush
William Stockley
Peter Pushman
Thomas Lingington
John Clarke
Thomas Hardy
Thomas Stickland
William Turner
Robert Edmonds
James Read
John Read
William Herlock
Robert Saunders

Langton Class.

James Dicks
Amelia Dicks
John Dicks
Lucy Smith
John Bower
Margaret Bower
James Saunders
Elizabeth Saunders
Henry Talbot
Elizabeth Talbot
Ann Talbot
Sarah Talbot
Elizabeth Bower

WORTH.

Jane Turner
Sarah Bower
Keziah Bower
Sarah Smith
Mary Kimber
Betty Barnes
Phineas Turner

Hannah Dunning
Martha Bower
Margaret Bower
Hannah Bower
Sarah Corben
Tabitha Baggs

WAREHAM.

John Stickland
Hannah Stickland
Mary Pike
Ann Hobbs
William Warren
Elizabeth Hatchard

POOLE.

Samuel Weston, *Lr.*
Thomas Woodcock
John Knight
Joseph Paine
William Hull
Mary Legge
Robert Tapper
William Cartridge
John Saunders
James Mupper
Aaron Janot
Thomas Byron
Benj. French
Richard Bolt
William Scott

Hannah Grey
Sarah Annes
Hannah Hatchard
Ann Warren
Elizabeth Mowland
Ann Laws
Mary Davidge
Hannah Florence
Salley Brewer
Sarah Stickland
Elizabeth Janot
Mary Warren
Ann Bridle
Laddy Braffitt
Harriet Adams
Sarah Jarrett
Elizabeth Clench
James Heckford
Catherine Heckford
Ann King
Mary Millwood
Mary Woodcock
Martha Symes
Sarah Bridle
Amelia Byron
Jane Tullock
John Read
Richard Davis
Mary Besant
Peter Hawke
Richard Davvon

MORDEN.

Thomas Scott, *Lr.*
Elizabeth Scott sen.
Mary Hounsell
Eleanor Brown
Mary Abbott
Elizabeth Woodcock
Catherine Daley
Elizabeth Johnson
Elizabeth Scott
John Barnes, *Lr.*
Maria Barnes
John Butler
Ann Butler
Elizabeth Cox
Jane Thomas
Mary Bascombe
George Langing
Judith White

MORDEN— <i>ctd.</i>	Benj. Romaine	STOURPAINE.
Edward Cox	John Rawles	Thomas Ester, <i>Lr.</i>
Jane Gallop	Elizabeth Mitchell	George Tilley
Robert Dashwood		Lucy Tilley
William Clarke, <i>Lr.</i>	LYTCHETT.	James New
Martha Clarke	Jos. Osmond, <i>Lr.</i>	Sarah New
John Baskham	Sarah Osmond	Betty Dewland
Christiana Mearing	John Parsons	Betty Whichard
William Ings	Hannah Parsons	Jane Harlock
Ann Ings	John Dolman	Jane Clench
Jane Langdown	Sarah Dolman	Sarah Ainsworth
Elizabeth Seller	John Parsons	Benj. Best
George Morris	Mary Parsons	Betty Upward
Elizabeth Morris	Elizabeth Dyett	Betty Blanchard
George Munden	Elizabeth Hiscock	
Sarah Munden	Jane Wadden	MONCKTON.
Henry Foster	Elizabeth Foster	William Clements
Moses Baker	Hannah Drake	Sarah Clements
John Baker	Eliz. Ploughman	Jane Clements
Ann Munden	James Foster	Mary Waddon
John Langdown	John Read	Henry Barnes
	Mary Read	Elizabeth Coleman
	Elizabeth Lodge	James Maidment
<i>Blowworth Class.</i>	Lucy Warren	Elizabeth Maidment
Benjamin Watts, <i>Lr.</i>	John Boyland	Catherine Williams
Agnes Watts	Mary Boyland	Ann Bushell
Ann Stroud	John Bartlett	
Thomas Mitchell	Thomas Brown	BLANDFORD.
William Fry	Philip Osmond	John Reynolds, <i>Lr.</i>
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James Wilcock	Elizabeth Colliss	Ann Rolls
William Pitman	Ann Sweetapple	A. M. Baverstock
James Arnold	Elizabeth Rolls	Ben. Baverstock
Sarah Stephen	Martha Hiscock	Ann Greening
William Day	John Derryman	Robert Miller
Dorothy Day	Mary Laws	John Milledge
John Stickland	Mary Derryman	— Milledge
	Letty Laws	Thomas Scott

422 in the whole.

I send 410 to the Conference—as many are new members. I found 45 less than Mr. Algar had left names.

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